

The Living Church

Rev Alexander Allen
305 Palm Ave 13oct16

VOL. LIV

MILWAUKEE, WISCONSIN.—JANUARY 29, 1916

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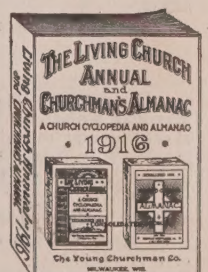
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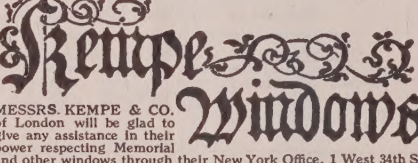
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A Weekly Record of the News, the Work, and the Thought of the Church

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DON'T THINK you are here to be happy. Anyone that sets out in this life for the purpose of being happy will have a pretty tough time of it. There is not happiness enough to go around, and the kind of which there is enough is not worth having. No one can ever be built up into a crowned soul by being favored with happiness. But when you go in for the best things, the fundamental things, and keep on doing so, somehow or other you will be likely to have a good deal of trouble and pain. But it will be pain that will have something divine in it, and something that you would not exchange for any so-called happiness under the sun.—Prof. Borden P. Bovene.

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MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 29, 1916

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EDITORIALS AND COMMENTS

The University of Wisconsin and Its "Survey"

READERS of the *Survey* will have seen an extended article in the issue for December 25th by Professor George H. Mead, of the University of Chicago, entitled "Madison: The Passage of the University of Wisconsin through the state political agitation of 1914; the survey by William H. Allen and his staff and the legislative fight of 1915, with the indications these offer of the place the state university holds in the community." The title suggests a wide range for the article, and the article, which covers eleven three-column pages, amply fulfils the expectation.

The University of Wisconsin is, in some respects, unique among educational institutions, and has become famous in educational circles throughout the world. Its welfare, therefore, is of much more than local interest, and we believe some statement on our part will be welcomed.

We believe Professor Mead's review of the circumstances of the Allen "survey," the political campaign of 1914, and the events that have followed, to be as accurate as any statement of conditions could be.

Wisconsin has long been recognized as a "progressive" state—using the term in a nonpartisan sense and without referring to the political party that assumed that name three years ago. It has, at times, seemed to be in advance of many of the American states in social legislation. Problems that are "live" issues in many states to-day were, in many instances, long since settled fairly well in Wisconsin. Yet we, who are close to the problems of the state, frequently have reason to feel that the reputation of Wisconsin throughout the country is rather better than actual facts justify.

Be that as it may, the State University has long been the pride of the progressive element in Wisconsin, and with good reason. It has solved the problem of bringing its educative influence, in many ways, to the people in their homes and in their shops, without neglecting its primary work of maintaining a school of higher education in very many branches of human learning; it has a faculty larger than that of any New England college or university, and in learning and ability second to none in this country.

An incidental result of this evolution was that there were slowly gathered in the little city of Madison a group of specialists, among whom none were more worthy of that name than the professors in social and political economy. Richard T. Ely was one of the earlier experts in social and political science, whose books aroused the attention of American thinkers a generation ago. John R. Commons and Edward A. Ross, younger men, have since then gained national fame. President Van Hise himself, though famous first as a geologist, is a student of political economy and an expert in some phases of it, and there were other experts who, in a state capital such as Madison,

could not fail to be called into consultation by public spirited members of the legislature when difficult problems of political or social science were involved in pending legislation. Progressive leaders were glad to consult with University thinkers and politicians of the old school were not. Dr. Van Hise had been appointed to the presidency under the La Follette regime.

So the University came to be associated in the minds of people with "progressive" politics.

In recent years, Wisconsin progressives have not maintained their ascendancy in the state. Mr. La Follette's exceedingly difficult personality has made it impossible for many true progressives to work with him. The increase of taxation, which has been pronounced everywhere, was especially marked in this state, and circumstances led to an exceptionally large advance in a single year. Progressive legislation was blamed for it; about ninety per cent. of the blame was unjust and about ten per cent. justified. There was the usual unintelligent outcry against high taxes, with no constructive programme to cure the evil, and with the resultant election of an administration pledged to tear down, with no particular limitations or specifications.

But before all this had reached the breaking point, the state Board of Control, with the best possible motives and with every desire to assist the University, had made plans for a "Survey" and had engaged William H. Allen, late of the New York Bureau of Municipal Research, to direct it. Without entering into details it is enough to say that it would be difficult to perform the delicate work that was entrusted to Mr. Allen with less success than he achieved. Tactless, petty, unsympathetic, lacking a grasp upon the position and problems of a great University, Mr. Allen performed his work as a prosecuting attorney, with president, regents, faculty, and all others concerned with the University in the rôle of defendants. It would have been hard enough if the progressive administration that employed him could have remained in office to undo the harm he had done; but his report came just as an administration that was distinctly hostile to everything progressive, and that had attacked the University on the stump, succeeded the McGovern administration that had promoted the survey for distinctly constructive purposes.

So the Allen Survey is seriously discredited in Wisconsin, except by those who desire to use it for destructive purposes.

Professor Mead has been exceedingly successful in analyzing the present political condition in Wisconsin, in seeing the limitations of the Allen Survey, and in appreciating its effect upon the University.

"To Mr. Allen's mind," he says, "the interaction of instructors' and students' minds, in a university, takes place through a peda-

gological art, which can be learned from one who is skilled in the technique of teaching, and a supervisor can determine whether the instructor has acquired this art and is exercising it properly. The university men at Madison on the other hand are confident that Mr. Allen has got hold of the smallest part of the problem of teaching in the university. They are quite willing to admit that there is much inadequate teaching, and they are confident that they are as familiar with the situation as a class to class supervision could make them. They have their own methods of supervision, which they insist accomplish more than classroom supervision could. They consider that the question of successful teaching in the university is vastly greater than that which Mr. Allen has presented."

Which is true; and whether the survey showed that the president, the regents, and the faculty of the University are adequately performing their respective functions or not, it undoubtedly showed that Mr. Allen lacked the necessary qualifications to perform his.

When We Disagree

[The following is a copy of a personal letter sent by the editor to three of the very best friends he is so fortunate as to possess, to whose judgment he is accustomed to show great deference, and who are among the staunchest and wisest of Churchmen. It is a reply to friendly letters from each of these correspondents. Because the problem which is frankly stated in this letter is one that is not always understood by readers of THE LIVING CHURCH or, indeed, of any periodical that is blessed with serious convictions and deems it right to express them, the letter is here reprinted—with no personal reference intended whatever.—EDITOR L. C.]

MILWAUKEE, January 19, 1916.

MY DEAR —

IT so happens that there are at this moment on my desk letters from three of my very best and most respected friends, each demanding a rather careful reply. Yours is one of them. I am going to do the unusual feat of dictating an identical reply and sending to each.

A. writes to express grave regret at the War policy of THE LIVING CHURCH but incidentally is so good as to commend its Panama policy and still more incidentally expresses congratulation that I have not been led by the influence of B. (naming him) into favoring Prohibition.

B., who more than once has expressed his sadness because THE LIVING CHURCH does not favor Prohibition, now writes to express grave dissatisfaction with its War policy but also congratulates me upon its Panama policy.

C. writes to express his sadness at the Panama policy but incidentally commends the War policy of THE LIVING CHURCH.

You will know which of these letters designates your own.

There are two respects in which these three writers agree. Each writes chiefly to express his dissatisfaction and only incidentally adds his commendation. Second, each is absolutely certain that he is right on each of the issues. No one of them argues it; each treats it as a certainty and reproaches me on being so obviously wrong. No one of the three is more absolutely cocksure than the other two.

Now you, as each of my other two friends, are gifted with a saving sense of humor. To that sense I appeal.

If you three good friends could be shut up into a room together you would each have the very best sort of company. And if collectively you could be told that you could neither eat nor sleep until you three had agreed upon the policy that THE LIVING CHURCH should pursue with respect to (a) The War, (b) Panama, and (c) Prohibition, you would each, I think, get what you deserve.

Now, of us four, I alone am acting on the hypothesis that I may be wrong. While I do not write all the editorials that appear in THE LIVING CHURCH I suppose that in the last fifteen years eighty per cent. have been from my pen. That means that I have written probably six hundred "leaders," beside innumerable short paragraphs within that time. Not for a moment do I, or did I ever, assume that I could be exactly right in all those editorials. Not only the doctrine of chance, but common sense as well indicate the certainty that I must have been wrong in part of these writings. Perhaps I am wrong on some of the present issues. As A. believes, I might be wrong about the War, but then C. would also be wrong, and C. absolutely knows that he and I are both right upon that

It has not been a happy phase of state politics through which we have passed during this last year, though it is to be said that Governor Philip, after his inauguration, showed a greater willingness to learn conditions and less hostility to the University than his campaign speeches had led one to expect. The net result of the action of the legislature of 1915, whose members were elected with him, is that little serious change in state affairs has been actually effected. No forward steps have been taken in social legislation but—with one or two exceptions—neither have backward steps of serious import been made. In many respects the social legislation of Wisconsin is a model for other states, and the University still deserves and still retains the allegiance and the pride of the state as a whole.

It is a pleasure to have so influential a journal as the *Survey* give this story to the American public, and to find the story so well told by one of the faculty of our neighboring university, in Chicago.

issue. As B. believes, I might be wrong about both the War and Prohibition, but C. absolutely knows that he and I are right on the former and A. absolutely knows that he and I are right on the latter of these. And so I might, as C. believes, be wrong about Panama, except that A. and B. absolutely know that they and I are right about that.

So you see the difficulty under which I am writing. A., B., and C. each expects me to write an abject submission. Each is right of course; he admits it. Ergo, I am wrong. It is plain as day. Your own letter indicates it. So do the other two.

I have said that I alone am acting on the hypothesis that I may be wrong. It is seldom that an editorial of THE LIVING CHURCH goes uncontested in the Correspondence columns. I don't want any of them to go uncontested. I want the contrary views expressed. You know that on the War, on Panama, and on Prohibition, as on other subjects, the greatest freedom has been given in those columns to people who disagree with the editor, even when, as in several recent instances, these did not feel it necessary to hide their contempt for the editor who, disagreeing with them, was so obviously wrong.

If I felt that I must never write if there were a possibility that I might be wrong, I would never dare to write another editorial. The one thing that makes it possible for me to continue writing is the open forum of the Correspondence columns. What I say amiss will certainly be corrected in those columns, and I hope it always will be. To me, they are the most valuable part of THE LIVING CHURCH, and every man who writes to contest the editorial view on any subject may rest assured that one reader at least will give the most thoughtful consideration to what he writes, and that reader is myself. I am not like a distinguished Churchman who, to my knowledge, lately returned to one of my friends a clipping which the latter had sent to him, which contained a (perfectly courteous) criticism of something the former had written, replying that he made it a rule never to read any personal criticism of himself. My rule is exactly the opposite.

And so what I am obliged to do is this. I am going to deliver, to those who care to read it, such message as seems given me to utter. It will not be an infallible message. It cannot be the message that you would deliver. I shall simply do the best I can with all the limitations that God has given me.

It is certain that I shall be wrong sometimes, in the future as in the past. And it is also at least possible that sometimes you will think I am wrong when I am really right and it is you who are wrong. Neither A., B., nor C. has remembered that. Which of those occasions has now been reached neither you nor I really can be sure, in spite of the certainty that underlies what you have written.

And so, if you will, let us reach this working hypothesis. When we must differ, we will each examine, with the greatest care, what the other of us is willing to write, and each of us will try to supplement that short vision of the other, so that the Church at large will not suffer through our own mistakes.

With true appreciation of your own friendship—each one of you three as completely as though this letter were not written to two others—I am as ever,

Yours very sincerely,

FREDERIC COOK MOREHOUSE.

WRITING from Dresden on Christmas Day, the rector of our American Church in that city (the Rev. J. C. Welwood) states that he had the pleasure of receiving on Christmas Eve a remittance of \$300 from THE LIVING CHURCH WAR RELIEF

War Relief Fund

FUND, which had been sent on November 27th. "You will be interested to know," he adds, "that at our service this (Christmas) morning sixty persons were present. Of these fully half were Germans and English. . . . English and Germans kneel side by side at the Holy Communion. . . . Eleven Germans come to me for English, which I give freely, from a boy of 14 to a charming German professor of 76, retired, who has written a German-English grammar now in its sixteenth edition. . . . Yesterday I received from a German captain a thin cross section of a tree four inches in diameter on which he had sketched artistically a view of some Russian village homes, beneath which was beautifully lettered in English, 'Merry Christmas and a Happy New Year.' On the other hand we are also of service to the English. When, now and then, we have a panic and diplomatic relations seem to be breaking—which happens only too frequently—the English come, sometimes in tears, and appeal to us not to go away, even if the ambassador is called home. The rectory is a center or rallying place for them." Mr. Welwood states further that a reading room containing English and American papers is maintained in connection with the church.

The following are the receipts for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, January 24th:

Mrs. Mary W. Rixstine, Philadelphia.....	\$ 1.50
Mrs. G. L. Myers, Norfolk, Va.	5.00
"Thank-offering," Lebanon, Pa.	5.00
J. Wareham White, Chicago.....	2.00
"A thank-offering," L. H. P.	25.00
In memoriam, M. M. W.	10.00
R. J. Griffith, New Market, Md.	10.00
John Vaughan, Jacksonville, Fla.	2.00
A member of St. Paul's Church, Brooklyn.	1.00
St. Andrew's Sunday School, Ashland, Wis.	2.50
Mrs. Edw. H. Clark, McMinnville, Ore.	1.00
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Miss Kate Snashall, Columbus, Ohio*.....	10.00
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M. R. S., Evanston, Ill.†.....	10.00
Rev. G. B. Kinkead, Salina, Kan.†.....	5.00
Rev. and Mrs. G. P. Symons, Glendale, Ohio†.....	3.00
E. S., Norristown, Pa.†.....	5.00
Rev. H. W. Nelson, D.D., Thomasville, Ga.†.....	25.00
A member of Trinity Church, Portland, Maine†.....	10.10
St. James' Sunday School, Hartford, Conn.†.....	4.50
Rev. Dr. C. T. Brady, Yonkers, N. Y.†.....	5.00
Total for the week.....	\$ 149.90
Previously acknowledged.....	18,981.09
	\$19,130.99

- * For relief of Belgians.
- † For relief of Belgian children.
- ‡ For work in Paris.
- § For work in Rome.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe.]

ANSWERS TO CORRESPONDENTS

L. A. M.—The traditional use of violet for Holy Innocents' Day in place of the red that is used for commemorations of other martyrs is said to be due to the belief that the Innocents, martyred before the completion of the Atonement on the Cross, could not immediately attain the Beatific Vision. The color changes to red when the day falls on Sunday because the general continuance of Christmas festivities on the Sunday within the octave would make violet too great a contrast to the spirit of Christmastide.

PRIEST.—(1) Where the priest rides in a funeral procession to the cemetery is purely a matter of convenience, for which reason provision is usually made for him with the pall bearers. These generally ride ahead of the hearse.—(2) The priest stands at the head of the grave when that is convenient.

THE KINGDOM OF GOD

"MEN SAY that this kingdom is visionary and impractical. Well, it has lifted the world in its steep ascent more than anything in history," says *Christian Work*. "It is still the inspiration of this world in which we live. It is its only hope. We have courage to face the future and to endure the present because of the power of that vision. This light that never was on sea or land is the life of everything that lives in man. All the problems of America are religious problems. They are all problems of human relations. Take any one of them, the problem of immigration, labor problems, the problem of the trusts, race and color problems. We may do something by legislation and by economic arrangement, but an ultimate solution is only possible through religion. Religion works in the sphere of relations, and our problems are all due to the fact that the true relations have been lost. We must get back into the right attitude towards each other. For this we need faith and the courage that faith can give. We need faith in God and in man. In the true spirit of our age we move forward and make the old adventure of soul, which has ever led men to serve the purpose of God."



DEAR and great Bishop Seymour, driven to utter himself on the subject, by a long series of bitter experiences, wrote a booklet once, a copy of which is one of my treasured possessions, *The Ethics of Correspondence*. Some time I hope to make an abstract of it for this page; for it is quite as much needed to-day as when it was first set forth. Pending that, certain things demand comment at the instant.

Is it not "cheeky" for people to assume that strangers to whom they write carry their addresses in mind, and therefore leave them off their letters? Why should busy men be required to fumble a file, or search an address-book, to discover that Mr. Thingummy lives at 123 East Four Hundred and Fifty-sixth street? The address in full should be written or printed at the head of every letter—not merely on the envelope, which is generally flung away when opened.

Many intelligent people write badly. (I fancy I can hear the compositor saying, "Hear, hear!" as he sets up this line!) But, if their autographs are hard to read, they should have their names and titles printed on their letter-paper. It is exasperating to puzzle in vain over a drunken scrawl, and finally have to cut it off and paste it on an envelope sent in reply.

What reason can be offered for writing a letter in any other order of paging than 1, 2, 3, 4, if there are to be so many pages?

What sort of penalty should be visited on the person who leaves a business letter unanswered indefinitely? A series of telegrams, sent "collect," might wake him up. Nowadays the postal service is so bad, however, that there is always a possibility of the letter having miscarried; so give him a second chance.

To pretend to answer a letter, yet leave an important question without reply, is felonious, surely, but dreadfully common.

I forbear to comment on the malicious writer of anonymous letters; but the nameless benefactor who sends a banker's check, or a word of friendly appreciation, from out of the unknown, is not infrequent, and is to be blessed indeed.

Speaking of letters, I am asked for some more from foreign children, and hope to meet the demand shortly.

WHO THAT knows Oxford, even for a day, can read unmoved these lines by W. M. Letts?

"THE SPIRES OF OXFORD

(Seen from the train)

"I saw the spires of Oxford
As I was passing by,
The gray spires of Oxford
Against a pearl-gray sky.
My heart was with the Oxford men
Who went abroad to die.

"The years go fast in Oxford,
The golden years and gay,
The hoary colleges look down
On careless boys at play.
But when the bugles sounded war
They put their games away.

"They left the peaceful river,
The cricket-field, the quad,
The shaven lawns of Oxford
To seek a bloody sod—
They gave their merry youth away
For country and for God.

"God rest you, happy gentlemen,
Who laid your good lives down,
Who took the khaki and the gun
Instead of cap and gown.
God bring you to a fairer place
Than even Oxford town."

AND HERE I set, familiar as they may be to some of you, two sonnets by Rupert Brooke, that illustrate wonderfully well the spirit of the Oxford men who went abroad to die. What could be more exquisite than the second?

"PEACE

"Now, God be thanked who has matched us with His hour,
And caught our youth, and wakened us from sleeping,
With hand made sure, clear eye, and sharpened power,
To turn, as swimmers into cleanness leaping,
Glad, from a world grown old and cold and weary,
Leave the sick hearts that honor could not move,
And half-men, and their dirty songs and dreary,
And all the little emptiness of love!
Oh, we, who have known shame, we have found release there,
Where there's no ill, no grief, but sleep has mending,
Naught broken save this body, lost but breath;
Nothing to shake the laughing heart's long peace there
But only agony; and that has ending;
And the worst friend and enemy is but Death."

"THE SOLDIER

"If I should die, think only this of me—
That there's some corner of a foreign field
That is forever England. There shall be
In that rich earth a richer dust concealed;
A dust whom England bore, shaped, made aware,
Gave, once, her flowers to love, her ways to roam,
A body of England's breathing English air,
Washed by the rivers, blest by suns of home.
And think, this heart, all evil shed away,
A pulse in the eternal mind, no less
Gives somewhere back the thoughts by England given;
Her sights and sounds; dreams happy as her day;
And laughter, learnt of friends; and gentleness,
In hearts at peace, under an English heaven."

LOS ANGELES has adopted one of the late William T. Stead's best ideas, as witness this advertisement from one of the local papers:

"GET-ACQUAINTED SOCIETY, 717½ East Ninth street. Pennant social, Tuesday eve., July 8th. Bring pennants representing your native city, country, or state. Dancing, games, programme. No smoking, no intoxicants. Admission free. Phone F6503."

A very good plan, too, if properly managed; and the last clauses seem to prove that this will be. But why should not our large parish houses do a larger work of that kind? The buzz of greetings and cheerful conversation at the conclusion of a Protestant Sunday morning service seems almost irreverent to Church people; but I believe it has its good side, too, if strangers are made to feel at home among God's people.

ANOTHER CLIPPING from the church notices of the same paper reminds one of Dowie *redivivus*, and speaks eloquently of the need of ampler asylum accommodation:

"GREATEST NEWS ON EARTH

"TELEGRAMS FROM HEAVEN, INSPIRATION UP TO DATE IS GREATER THAN INSPIRATION 2,000 YEARS AGO. SPIRIT AND POWER OF ELIJAH DEMONSTRATED SINCE 1900 A.D.

"THE TRUE MESSENGER HAS ARISEN WITH THE SPIRIT AND POWER OF ELIJAH AND 'THE SPIRIT OF TRUTH.'

"NOW IN LOS ANGELES

"The following information was received by the writer from Jesus Christ, according to the following Scripture: Deut. 18:18-22; Num. 12:6; Jer. 28:9; and many others:

"June 29, 1902—The writer is surely chosen by God from the beginning. July 20, 1901—He is the only true prophet. December 4, 1902—He is the chosen one by God. December 14, 1902—God would turn everything in his favor. January 16, 1903—He would be the head of the greatest organization on earth. May 3, 1903—He has the complete evidence with the absolute certainty. November 1, 1903—He is absolutely certain his prophecies are being fulfilled. May 12, 1905—He can prove all other preachers are either hypocrites or foolish. November 22, 1904—Every last person who has done anything against him are either seriously punished or dead. July 7, 1903—The whole world must receive and obey the full message from God through him, or die. (These revelations are corroborated by many others, positively proven since 1901.)

"The complete message and a great many passages of Scripture, and a great many additional revelations, absolutely prove that these words, or the substance of them, were conveyed by God or Jesus Christ.

"GREAT NEWS, 440 East Fourth street, Los Angeles, Cal."

I NOTE with pleasure that Bishop Darlington has written some more delightful poems, now published by the Dodge Publishing Co., on cards, illustrated, the profits from which are devoted to the cause of missions. Most of them are for children.

NEW YEAR'S OBSERVANCE IN ENGLAND

Impressive Sermons by Great Preachers

GROWING USE OF THE CHRISTMAS CRIB

The Living Church News Bureau)
London, January 3, 1916)

THE last day of the old year and the two opening days of the new year have been observed at the churches throughout the country as days of special devotion in response to the appointment of the Archbishops and Bishops.

According to the general arrangements, Friday was observed as a day of penitence; Saturday as a day of special preparation for the following day; and Sunday as a day of general reception of the Holy Sacrament and intercession for the nation and the cause of the Allies. In many parishes out-door processions and continuous intercession between the services formed part of the arrangements.

The two Archbishops had expressed approval of a proposal to pay a solemn public tribute to those who have fallen in the war by the ringing of muffled bells on the day of intercession, and in many parishes this appears to have been done.

In a New Year's letter to the members of his men's society (the C. E. M. S.) the Archbishop of York observes that there can be no question of the solemnity of this New Year; it will be one of the most momentous in the history of our country and of the continent of Europe:

"At such a time as this, when God's judgments are in all the world, when the old world is breaking up and a new world is being born, it is plain that the Church, the divinely-ordained messenger and instrument of the Kingdom of God, has a mission to the nation. This mission is always laid upon the faith and loyalty of the Church, but if there ever was a time when the call rang clearly out to the Church to rise and fulfil it, that time is now."

In many parishes and in some dioceses great efforts have been already made to answer this call, but it can only rightly be answered by the whole Church putting forth the whole strength of its corporate witness and work. This mission (foreshadowed by the Archbishop of Canterbury), if held, will not be at all like a parochial mission of the ordinary type. Here, if anywhere, and at any time, continues the Archbishop, will be the chance of the C. E. M. S. to "fulfil its ideals and to vindicate its place." His Grace closes this letter with the words with which he closed his annual message, "Solemn, solemn beyond all words, is the responsibility of the men of this present generation who have been called to pass through a greater ordeal of spirit than any of their fathers have gone through before them."

The Bishop of London, in his New Year message to his diocese, observes that everything will depend, as we enter the New Year, upon our conception of what is now taking place in the world:

"If we believe that God has left the world to take care of itself and that what we are witnessing is the same sort of struggle as that which went on in a prehistoric age, when the stronger or more cunning brute triumphed over the weaker or less cunning, then no doubt the New Year opens in real darkness and gloom. If we go much further than that and believe that there is a real struggle going on between light and darkness, between Christianity and paganism, between chivalry and brutality, then, so long as we steadfastly refuse to identify darkness, paganism, and brutality with all individuals among our foes and acknowledge the courage and steadfastness with which they fight for so bad a cause, we get real light with which to start the year."

But there is another conception which carries the whole outlook of the New Year up to a higher point still. It is this, that God Himself through the war is speaking to the whole world. There is something, therefore, much more to be done than to beat the Germans, "essential to the well being of the world as that task is."

"We have got to come back," says the Bishop, "to God ourselves and bring the whole world back to God; it would be in vain for the war to end before we had learnt its lessons, and so allow the old comfort-loving, God-forgetting life, disturbed for a few months, to roll over us again."

The Bishop goes on to speak of the mission which has been planned out in the diocese for this coming year, the scheme of which is attached to his letter. The whole year is to be spent in unbroken intercession throughout all the working hours of each day. Each deanery will take up the chain of intercession from the adjoining deanery, and pass it on to the next. In this great chain of intercession "the individual communicant will be spending at the most not more than half an hour a month, and if half an hour is thought too much, and more than twenty interceders can be found to pray, then the ten hours a month can be divided up into smaller portions."

The whole idea of the scheme is to "weave the prayers of many into one concerted whole." In order to have the intercessions of the children, a special intercession service has been written for children (published by the S. P. C. K.), and the Bishop has written a special letter to the children of the diocese asking for their prayers. Moreover, during the year the clergy are to be helped spiritually themselves by the Bishops Suffragan, who will take during the year quiet days for the clergy of all the deaneries in their districts to follow on the quiet days taken by the Bishop himself during the last one and a half years. The Bishop states that at the invitation of the late Commander-in-Chief in France, Sir John French (which he hopes will be endorsed by his successor, Sir Douglas Haig), and by arrangement with the Deputy Chaplain General (Bishop Gwynne), subject, of course, to military considerations, the Bishop is to be allowed to visit again our soldiers in Belgium and France; the last three weeks of Lent and Easter Day have been set aside for this purpose. The Bishop then refers to the proposed great Church mission throughout the country, which the Bishops of the two Provinces will be considering this month how best to carry out. This coming Lent should be specially devoted, as the Bishop says, to preparing the Church for so great an effort.

The Bishop of Chichester has written a letter to the children of his diocese, asking them to pray regularly about the war, and giving them some helpful suggestions. He says he went into two Church schools a few days ago, and when he spoke to the children about this matter, he found that every day at noon they all, even the infants, said a prayer. Many of them said that they prayed about the war at home as well. "I hope," says the Bishop, "this is done in a great many schools, for the children's prayers are very dear to our Heavenly Father."

The King and Queen, with four of their children, were present at a service of intercession in Sandringham Church on Sunday.

The Rt. Rev. Bishop Browne (late of the see of Bristol), who preached before their Majesties, said that to create the spiritual frame of mind so that we might hear the voiceless messages of the Holy Spirit and thus receive spiritual energy, was a necessity which he would venture to put at the head of the empire's need. The Bishop added:

"On a day when the nation is making intercession with God on high we may well note the difference between a nation putting forth all its material powers and a nation putting forth all its powers. At a crisis in a nation's history it is not folly only to limit the output of power—it is sin. To leave out of account the force of spiritual energy is like setting a man to fight with his best hand tied behind his back. It is to leave unused the greatest of our available forces. Whether in counsel or in action, the spiritual dominates the material. How magnificent it would be if all of us as individuals, if the nation, if the empire as a whole, were all vibrating with spiritual energy, the divine spark in us in full touch with the omnipotent Spirit of counsel and strength! That that may be so is the aim of our service to-day."

It appears from an item of Church news in the *Church Times* that the "Christmas Crib" is growing in the devotions

The "Christmas Crib" of English Catholics and the number of churches where "this charming feature of the Festival of the Nativity" is to be seen becomes larger every year while the designs tend to become more and more artistic and beautiful.

Some fine examples are those in such well-known London churches as St. Matthew's, Westminster; St. John's, Red Lion square; St. Alban's, Holborn; St. Barnabas', Pimlico; the Holy Redeemer, Clerkenwell; St. Peter's, London Docks; and St. Agnes', Kennington. Perhaps the most lovely crib I myself have seen is the one this year at the Church of St. Thomas the Apostle, Hove, Brighton. This church is one of the newer ones in that great Church town, and possesses unique distinction among all other Catholic churches there for the adoption of the incomparably dignified and reverent and beautiful old English or Sarum use. At Thaxted in Essex the crib was thatched by a local thatcher, and provided with floral offerings by the children of the parish. In the procession on Christmas Day a station was made before it and the carol, "While shepherds watch their flocks by night," was sung before it.

J. G. HALL.

A CHRISTIAN may for many days together see neither sun nor star, neither light in God's countenance, nor light in his own heart, though even at that time God darts some beams through those clouds upon the soul; the soul again by a spirit of faith sees some light through those thickest clouds, enough to keep it from utter despair, though not to settle it in peace. In this dark condition, if they do as St. Paul and his company did, cast anchor even in the dark night of temptation, and pray still for day, God will appear, and all shall clear up. We shall see light without and light within; the day-star will arise in their hearts.—*Richard Sibbes*.

CONDITIONS IN SWITZERLAND

Sixth Centennial of the Battle of Morgarten

SECOND WINTER OF WAR

GENEVA, December 24, 1915.

SWITZERLAND has just celebrated, in a quiet but significant way, the six hundredth anniversary of the battle of Morgarten, an event which would pass almost unnoticed in these days of immense armies and tremendous warfare, but which has a peculiar importance to this country, as being the starting point of Swiss independence. It was on November 15, 1315, that the peasants and mountaineers of the three Forest Cantons of Uri, Schwytz, and Unterwald, attacked by the forces of Frederic of Austria, defeated them in the defile of Morgarten, near Schwytz. They were only about 1,300 against 10,000; but their determination, their discipline, and the quality that has always characterized the Swiss, of leaving nothing to chance, gave them a decisive victory. The origin of the Swiss Confederation goes back, it is true, a little earlier—to August 1, 1291, when these same three communities had made a perpetual alliance for the defense of their local rights and privileges. It was in defense of those liberties that the battle of Morgarten was fought. In the following year the Emperor formally declared the three cantons free from the over-lordship of the Dukes of Austria; and for six hundred years, with the exception of a short time following the upheaval of the French Revolution, Switzerland has been independent and free.

This anniversary was observed throughout the country by exercises in all the schools and by patriotic meetings. The principal ceremony was held at Schwytz itself, where representatives of the different cantons and of the central government were present. It began with the celebration of the Mass in the little commemorative chapel—for this part of Switzerland is Roman Catholic—with the assistants, to the number of several thousand, gathered in front on the plain. After the religious ceremony, the President of the Confederation, M. Motta, made a speech setting forth the national ideals of liberty and patriotism. In the very difficult and delicate position of this country, surrounded by four nations at war, and with a mixed population having close racial ties with all, the government has acted with great wisdom in impressing neutrality upon the people, not as a sentiment, but as a duty and necessity, and enforcing it by law. This attitude was so well expressed in President Motta's speech, that I give the translation of several passages, which might be applied to other neutral countries also, and might be profitably read by some of our own people, abroad as well as at home:

"The policy of Switzerland is that of neutrality benevolent toward all, but at the same time armed against all. There is subject for careful thought in the way in which each President Outlines Swiss citizen judges and appreciates by himself, apart from the state, the fact of neutrality. Swiss Policy

Let us be quite understood: The voice of the blood is legitimate; so is also spiritual relationship; legitimate also is the effort of each one of us to disentangle in his conscience the supreme reasons of right and justice. To judge human actions is an attribute of liberty. But individual liberty abuses itself when it will not subordinate itself to collective interests. The complexity of the gigantic events upon which we are looking, due in part to immediate causes, but chiefly to causes profound and going far back, induces to calmness and reserve in one's judgment. It is not in keeping with the permanent and future interests of the Confederation, so it seems to me, to try to find its equilibrium in the counterbalancing of divergent sympathies; for it is not within us, but outside of us, that this system of counterpoise finds the reasons of its own equilibrium. The duty of every Swiss, in my opinion, is to avoid, so far as possible, everything that divides and rends, and to seek, on the contrary, all that unites and heals. . . .

"It is for us an inestimable happiness and privilege to count in our bosom three civilizations and three languages, which are among the most illustrious and beautiful in the human race. Let us lend no ear to the passionate cries—explicable though they be—which for reasons that could not be ours proclaim perpetual hatred. The time will come, I am convinced, when all the peoples at war will render justice to us, and bless our Switzerland, so small and yet so great, which has not wished nor wishes now to espouse the cause of any of the great belligerents, in order to be able to-day to accomplish toward all her duties of charity, and to-morrow to show to all her serene Alps bathed in sunshine, the symbol of a humanity reconciled in

works of the spirit, which from cannons and swords will make plows and pruning hooks."

A second winter has come on, and the Swiss citizen-army is still on the frontiers. The expenses caused by the mobilization up to the end of October amounted to 255 millions of francs. At the end of the second year of the war, they will reach 350, and perhaps 400 millions. A special war tax has been voted and will soon be imposed.

In addition to this, the Swiss women are raising for the same purpose a voluntary contribution, which has already reached several millions of francs. It is a wonderful exhibition of patriotism, when we consider the relative smallness of the country and its population, and the distressing industrial and financial conditions created by the war. But no less remarkable is the spirit in which Switzerland, in spite of her own burdens, continues to carry those of others. There is hardly a single work of mercy that can be mentioned in which the people here are not taking an active part. No appeal goes unheard, and the appeals are legion. The work for the *évacués*, in which there was a partial respite during the autumn, has been resumed in full vigor. A new detachment of these unfortunates, consisting of about 20,000 women and children from the vicinity of Lille, is being transported through Geneva at the rate of a thousand a day. They are clothed and fed here, in the same way as their predecessors. From time to time there is an exchange of *grands blessés*—mutilated soldiers—passing through in both directions. Crowds throng the stations where the trains stop, with little gifts or delicacies for the wounded; and the representatives of the Swiss Red Cross take every care that nothing be permitted to hurt the feelings of either French or Germans. Negotiations are now going on also between the two governments for hospitalizing many of the wounded prisoners of war in Switzerland, and it is expected that a large number of prisoners who have developed tuberculosis will be interned in the sanatoriums of this country. The International Agency of Prisoners of War, organized in October, 1914, is doing a wonderful work at Geneva. More than 1,200 persons give their services daily, handle 15,000 letters a day, and up to the first of this month have traced 350,000 prisoners missing or dead, and conveyed the information to their families. In addition to this, the Swiss government transports from Berne, free of cost, 70,000 packages of bread a month, sent by individual contributors to French and English prisoners in Germany.

To say nothing of the work constantly done for the hospitals through the various branches of the Red Cross here, many special organizations are maintained, such as those for the Armenians, the Jews in Russia, and the Serbs. The distress of these last unfortunate people appeals particularly to the Swiss, whatever their sympathies in the present war. King Peter lived for many years in Geneva, and it was from here that he was called to the throne. I remember well the day when the delegation from Belgrade waited on him to offer him the crown. When he left with them, a crowd of people accompanied him to the train, where the Russian priest in his robes gave him his blessing. As one reads of the old King, broken in body and spirit, fleeing almost unattended from his own country and carried on a litter over the mountains of Albania, there can be no other feeling than pity for him and his people.

The second year of the war finds Switzerland where she has stood from the beginning, only with a deeper determination to guard her independence and her neutrality, and to fulfil the mission of mercy to which she has been called. This spirit is symbolized by the two flags which alone are permitted to be displayed. Each bears a cross: the white, which is the emblem of the country; the red, which represents the charity that knows no country.

The period of excited and fruitless discussion is past. Sympathies indeed remain, but you will find no one in whom the desire for peace is not stronger. All have been too close to the horrible reality of war to wish to bring even the reflection of it nearer. The different races that make up the Swiss people have sought and found their unity in a common patriotism and a common enthusiasm of service to all who suffer.

C. M. BELDEN.

It is a fact that all Christian parents would like to see their children grow up in piety; and the better Christians they are, the more earnestly they desire it; and the more lovely and constant the Christian spirit they manifest, the more likely it is, in general, that their children will early display the Christian character.—*Bushnell*.

GENERAL SEMINARY CONFERS DEGREES

Recipients Are Bishops Matthews and Bliss

PLANS FOR NEW ST. BARTHOLOMEW'S

New York Office of The Living Church)
11 West 45th Street
New York, January 24, 1916)

THE chapel of the Good Shepherd, Chelsea square, was filled with alumni, students, and friends at Evensong on Tuesday the 18th, when the degree of Doctor in Divinity was conferred upon the Rt. Rev. Paul Matthews ('90), Bishop of New Jersey, and the Rt. Rev. George Yemens Bliss ('92), Bishop Coadjutor of Vermont.

Later, the mid-winter reunion and dinner of the associate alumni was held at the Fifth avenue restaurant, opposite Madison square. There was an unusually large attendance. In the absence of the Rev. Dr. J. Nevett Steele, the Rev. C. Malcolm Douglas was toastmaster.

Interesting speeches were made by the Bishop of New Jersey, the Dean of the seminary, and Chaplain Silver of West Point Military Academy. Bishop Matthews pleaded for the continual presentation of the historic position of the Church as the Body of Christ, not as a sect or denomination of Christians. Chaplain Silver made a plea for a strong evangelical preaching and for Church Unity. Dean Robbins spoke of the present gratifying conditions at the General Seminary as regards the large number of students and the financial exhibit at the end of the year on the right side of the ledger, showing that the disbursements had not exceeded the income. He also emphasized the importance of "discipline" in the training of candidates for holy orders. The discipline of the mind which comes from the study of the classics and higher mathematics, and the discipline of the character which comes through spiritual exercises.

On the following day the board of trustees of the seminary met in annual meeting, the Bishop of Newark presiding. After routine business the board elected the Bishop of Western Michigan to fill the vacancy caused by the resignation of the Bishop of Indianapolis; also, the Coadjutor Bishop of Vermont to fill the vacancy caused by the death of Bishop Codman of Maine. The Rev. Dr. Milo Hudson Gates was elected a clerical trustee to fill a vacancy in the board, on nomination by the alumni. The Bishop of Long Island was elected to the educational committee of the board. Preparations were begun for the celebration of the centenary of the General Theological Seminary in 1917.

Pamphlets describing the proposed new St. Bartholomew's Church were distributed on the Second Sunday after Epiphany after the close of service in the present structure, at Madison avenue and Forty-fourth street. The pamphlet was written by Bertram G. Goodhue, architect. The edifice will be at Park avenue and Fiftieth street.

Although the present site, which is valued at \$1,500,000, has not been sold, the trustees are going ahead with the project of the new church. The expectation is that the money from the sale of the present property will pay for a new site and build the new edifice. No appeal has been made for donations for the next structure.

The new edifice will be Romanesque, of the Italian type, to correspond with the triple portal in the present church, which will be moved and built into the new structure. This portal, which is by McKim, Mead & White, was incorporated some years ago into the present building and is regarded as perhaps the most beautiful of its kind in America. In the design for the new church this portal appears as the crux of the whole, and every effort has been made by Mr. Goodhue to preserve the harmony. At the new St. Bartholomew's the portal stands free as the front merely of the narthex, behind which is the wall of the church proper.

The narthex will be seventy-three feet long and fifteen and one-half feet wide, will be divided into three bays and ceiled with pendentive domes, and entrance will be through three light double doorways into as many aisles of the church.

The church will be cruciform, although the length of the transept arms will be much less than would have been the case in the past. There will be transept balconies and a series of clerestory galleries the full length of both nave and chancel above the side aisles. The ground floor will seat 1,302 persons.

The main body of the church and the transepts will be 44½ feet wide. They will be covered by barrel vaults. Above the crossing four piers will support four arches upon which will rise the walls that will form the lower story of the ciborium.

From an octagon will be thrown sixteen smaller arches, from which will rise the columns and arches of a high gallery. Above this will be a semi-circular dome pierced at the apex by a ring from which will rise the cupola.

The exterior will be mainly of Indiana limestone. The exceptions will be the marble shafts of the columns and the architraves and tympana. Most of the wall surface, however, will be of brick of an unusual character and quality, not regular either in size or shape.

It has been agreed that whatever building shall be placed on the

adjoining property shall be set back thirty-two feet from the present building line of Park avenue.

In the plans provision is also made for a chapel and parish house.

The annual meeting of the American Ecclesiological Society was held in the parish house of the chapel of the Intercession, Trinity parish, on Wednesday morning, January 19th. The Rev. Dr. Lucius Waterman presided. A number of new members and several fellows of the society were elected. Besides filling vacancies in the council the following officers were chosen for the ensuing year by the College of Fellows: corresponding secretary, the Rev. John W. Suter; recording secretary, the Rev. Charles E. Hill; treasurer, the Rev. Dr. Milo H. Gates.

The publication of several important books was discussed, and the matters referred to appropriate committees. After luncheon, provided by Dr. Gates and ladies of the congregation, the society took up the subject of Prayer Book revision, a scheme having been previously prepared for such discussion.

This society, which was informally organized at a meeting in the University Club, Boston, in the spring of 1913, has grown in numbers, although no efforts have been made to increase the membership. The work of the society has been organized under the following departments: 1, Liturgies; 2, Music and Hymnology; 3, Architecture; 4, Ornaments and the Minor Arts; 5, Publications.

The annual meeting of the New York alumni association of the Berkeley Divinity School took place at the Harvard Club, Thursday, January 20th. After luncheon the business meeting was held in a private room, where addresses were made by Dean Hart, the Bishop of Newark, the Rev. Dr. Lucius Waterman, the Rev. Dr. Samuel Upjohn, the Rev. Walter C. Roberts, the Rev. Dr. Storrs O. Seymour, the Very Rev. Dr. Grosvenor, and the Rev. Theodore Sedgwick, by whose introduction the meeting was held at the Harvard Club. The officers were reelected. At only one meeting has the attendance been larger since the association first met, fourteen years ago.

The many episcopal appointments indicated on the list sent out a few weeks ago have been supplemented by a number of special importance. Among these are ordinations to the priesthood and diaconate on Sunday, February 6th, by Bishop Greer. On the same day Bishop Burch will ordain the Rev. William Lester Cadman to the priesthood, in St. Andrew's Church, Arlington, Poughkeepsie.

In order to live more nearly in the center of his work, the Bishop Suffragan has taken up his residence in Westchester county. Dr. Burch's new address is 293 North Broadway, Yonkers Heights. As heretofore he will keep office hours in Synod House, Amsterdam avenue and One Hundred and Tenth street, on Wednesday, Thursday and Friday mornings in each week.

Bishop Burch made a special visitation of the Workhouse on Riker's Island, Friday morning of last week, and confirmed three persons. While the temporary chapel is well fitted and has a beautiful altar, it is the hope of some friends of the mission work that a new chapel may soon be built, which will add to the dignity of the services and help the unfortunate people living on the island under temporary restraint.

The newly issued report of the New York City Missionary Society shows services held in thirty-four places, a total of 4,292 services held, and 425,428 visits made by the staff. Fordham hospital receives daily visits, with immediate prospect of Sunday services. This is a new work. Finding Protestant patients in the semi-public Jewish, Roman Catholic, and Union Hospitals of the Bronx dying without the ministrations of their Church, while some of the hospital superintendents were distressed over this lack, the society has succeeded in taking that work under its care, except in the case of Roman Catholic hospitals, which seem to fear the danger of rivalry and interference from this supposed competition. Leading Roman Catholics however, who know the society's work, believe this is a false view.

"No previous year has witnessed better, nor more efficient work—done by our missionaries, social service advisory committees, ladies' aid associations, altar guild, island leagues, volunteer visitors, and the board of managers. We have never had greater reason to thank God, take courage, and press forward. Self-sacrificing devotion on many sides has made the year just closed a wonder of harmony and good works."

The regular monthly meeting of the missionary association of the junior clergy of New York and vicinity took place at the Orphans' Home and Asylum, One Hundred and Thirty-fifth street and Convent avenue, on January 11th, the association being the guests of the Rev. R. R. Claiborne and his family. The service of intercession was marked by innovation of silent prayer, followed by individual petition. An important item of business was the appointment of the Rev. Edward F. Matthews to arrange a series of visits to the city institutions where the Church carries on its work, members of the junior clergy to act as escorts to groups of Brotherhood boys, choir or

Sunday school groups, or others from the various parishes, who would be interested to see some of the work which the Church is doing in unusual surroundings. The missionary address was made by the Very Rev. Hudson Stuck, Archdeacon of Alaska.

At the February meeting in St. Bartholomew's parish house on February 8th, the Rev. Charles S. Reifsnider, president of St. Paul's College, Tokyo, and the Rev. Benjamin M. Washburn of Grace chapel, New York, will be the speakers.

A course of lectures on the minor Sacraments has been arranged by the Sisters of St. Mary for associates of the community residing in the vicinity of New York City. Other persons may secure tickets by application to the Sister-in-charge of the Associates, St. Mary's Convent, Peekskill, N. Y. The introductory lecture, on "Sacramental Principles," will be given March 9th by the Rev. J. O. S. Huntington, O.H.C. The succeeding lectures will be "Holy Matrimony," on March 16th, by the Rev. F. C. Powell, S.S.J.E.; "Holy Orders," on March 23rd, by the Rev. William T. Manning, D.D.; "Confirmation," March 30th, by the Very Rev. F. L. Vernon, D.D.; "Penance," on April 6th, by the Rev. S. C. Hughson, O.H.C.; and "Holy Unction," April 13th, by the Rev. Harvey Officer, O.H.C. The course will be given in the assembly room of Trinity chapel school, on West Twenty-fifth street.

The diocesan branch of the Woman's Auxiliary to the Board of Missions will hold its regular monthly meeting on Tuesday, February 1st, at 10:30 A.M., in the parish house of Zion and St. Timothy, 333 West Fifty-sixth street. The appointed speaker is the Rev. Charles S. Reifsnider, president of St. Paul's College, Tokyo, Japan.

A Sunday school teachers' institute was arranged some weeks ago and has been well attended in the Church of the Holy Comforter, Eltingville, Staten Island. The programme covered five evenings. The remaining topics are:

Tuesday, February 8th—Church Organization and Church History in the Sunday School, Rev. Melville K. Bailey.
Tuesday, February 15th—How to Have a Good Sunday School Class, Rev. Roland C. Ormsbee.

The annual service of the Church Mission of Help will be held in Grace Church, Broadway and Tenth street, on Sunday, January 30th, at 4 P.M. The preacher will be the Bishop Coadjutor of Central New York, and the offerings will be for the society.

Sunday afternoon, January 16th, Bishop Greer confirmed forty-seven Italian men and women at St. Mary's Church, Mott Haven (Rev. William T. Walsh, rector). The majority live in the vicinity of One Hundred and Forty-ninth street, but some came from St. George's, Williamsbridge, and Wakefield, at Two Hundred and Fortieth street, at both of which centers Italian services are held. They were presented by the Rev. Melville K. Bailey, in behalf of the Rev. Aleandro Luzzi, under whose pastoral care the members of this congregation have been brought into the Church from Methodism. Services are held Sunday afternoons at St. Mary's.

The Rev. Stuart L. Tyson, M.A., *Oxon.*, formerly professor of New Testament in the University of the South, will give a series of ten lectures on Studies in the Bible at the Church of the Heavenly Rest, New York, on Tuesdays and Thursdays at 2:30 o'clock, beginning Tuesday, February 1st. All who are interested are cordially invited to attend.

EARLY CHRISTIAN SOCIALISM

MUCH HAS been said and written about the communism of Pentecost. "All that believed were together and had all things in common; and sold their possessions and goods, and parted them to all as every one had need." But while this was a beautiful and significant episode, there is nothing in the remainder of the New Testament history or epistles to indicate that the believers continued permanently this communistic plan of living. It may have been the intention of the Holy Spirit that they should do so; an intention thwarted by the greed and deceit of Ananias and Sapphira, who brought the first note of discord into the early Church. Or it may be that this Pentecostal communism was simply to provide for the great multitude of Jews who, having come from distant cities to the feasts of Passover and Pentecost, found themselves unprepared for a longer stay and, when the events of Pentecost prolonged their residence in the city, had to receive help.

But there is undoubtedly in this beautiful picture a proof of what Christians might do and a promise of what society might become. Property has been one of the chief temptations of the Church. In these modern days there comes a new call to the Church to turn from the allurements of wealth and give itself afresh to the tasks of saving men's souls and of delivering their minds and bodies from ignorance and oppression. Not only did these early Christians live in joy and good fellowship, but their lives were fruitful, for "the Lord added to the Church daily such as should be saved."—*The Christian Herald.*

REPORT ON LIQUOR LICENSE IN BOSTON

Showing the Financial Profits of Protecting the Business

BOSTON LEGAL AID SOCIETY ON THE
ADMINISTRATION OF JUSTICEThe Living Church News Bureau
Boston, January 24, 1916

AFTER a more than usually active campaign, last December, the voters of Boston continued the policy of liquor license. It seemed for a time that the prohibition sentiment was stronger than ever before and liquor interests were alarmed. Local politics was involved in the real question at issue, to some extent, and this unfortunate fact must be taken into consideration. The tenth annual report of the city's licensing board, out this month, is remarkable chiefly for being the most "stand pat" report in years. Income from licenses from December 1, 1914, to December 1, 1915, was \$1,430,187.60, being the smallest since 1911. Only 1,000 licensed places for the sale of intoxicating liquor are permitted by law within the city and the maximum issued is 984. During the year 1915, the board worked energetically against the custom of "treating" and promises to continue this same course, believing its action has resulted in a decrease in drunkenness. The board also renews its former rule concerning dancing—that dancing should be allowed in licensed places only if there are ample facilities and suitable conditions, and furthermore announces that it will not sanction the serving of liquors in a room where dancing is going on. The Watch and Ward Society, of which the Rev. F. B. Allen, one of our clergy, is president, has vigorously attacked the board's policy in regard to dancing and a largely attended meeting of the clerical association supported this attitude of the Watch and Ward Society. The board granted 974 licenses during the year and of these 971 are in actual operation. Boston proper has one license to every 316 inhabitants and one saloon to every 583; the Roxbury district has one license to every 850, and one saloon to every 1,485, and the other districts, except Charlestown, have a gradually decreasing proportion. From the net income of licenses the state receives \$352,045.12 and the city \$1,048,938.69. How much it costs the state and city to deal with those injured by drink is not known, even vaguely, but we do know that by far the largest number of arrests are of persons who are intoxicated. Boston has been considerably interested in this subject lately owing to a series of papers on "Drink Reform" appearing in the *Atlantic Monthly*. The writer of these papers, John Koren, has been skeptical of the evils of liquor consumption, or at least has stressed the query as to whether it is cause or effect, and this has naturally subjected him to criticism by the friends of temperance.

"To-day we are face to face with disquieting facts (concerning our judicial and legal system) that can no longer be denied and which no longer need even be proved to any person cognizant of existing conditions. The facts, summarily stated, are these: The rich and the poor do not stand on an equality before the law, and we have developed a system of justice which in practical operation results in absolute denial of justice to millions of people."

Such is the bald statement of facts made in the annual report of the Boston Legal Aid Society, designed to give the public a clear idea of the position of legal aid societies in the administration of justice. Later pages of the report, compiled by Reginald H. Smith, counsel for the Boston society, continue in part as follows:

It is a common assumption that the denial of justice has a purely negative effect, that its result is merely to prevent some few persons from going to court to collect money which they believe is due them. Nothing can be further from the truth. The law is all-embracing; properly enforced it protects the savings of a lifetime, it controls the relationships of husbands and wives, it guarantees the title to the land and house which mean a home; it watches over the welfare of little children. Denial of justice means that the savings may be swept away, that a husband may cruelly abuse his wife with impunity, that the home may be destroyed through illegal foreclosure, and parents robbed of their children by fraudulent guardianship proceedings. All these things can be done, and have been done, for in the hands of unscrupulous persons, when used against persons too poor or too ignorant to protect their rights, the law is the most powerful and the most ruthless weapon ever invented.

The difficulties are not so much with the law itself as with the way in which law is enforced. The judicial machinery is failing because its procedural cogs have become antiquated and because it requires so much financial lubrication. Mere procedural obstacles are not fundamental and there is every reason to believe that the commissions of judges and lawyers who are now studying the matter

will find suitable remedies. The question of the expense involved in litigation is more formidable.

The Boston school committee has just received a formal protest against the further use in our public schools of "doctrinal" song books, alleged to be prejudicial to the religious beliefs of Jewish children. Among the songs objected to are "The First Noel," "Silent Night," and "Good King Wenceslas."

Another illustration of the cosmopolitan character of the city is given in the list of our 1,816 restaurants. Of these only 810 are American and the rest foreign, including every people, nearly, except Eskimo and Hottentot. The foreign nation most largely represented is Russia, with 218 eating places. Then comes Greece, with 211, and Italy, with 108. Of the 1,646 fruit dealers and peddlers holding licenses only 337 are Americans. What would that worthy Puritan citizen of Boston say, who declared (only about seventy-five years ago) that Boston would never be a stronghold of Roman Catholicism because it was a system alien to its people, if he could know what a "melting pot" it has become, with its polyglot inhabitants, affiliated with all the "systems" of religion known to man?

The House of Mercy, a most excellent work for girls, has just completed its twenty-sixth year of work in this diocese. More and more it is emphasizing the preventive side of its labors. The effort is undertaken to make the fathers responsible for the support of the children in order, as the managers hope, to keep them from thinking that they may bring children into the world as they please, to be supported by charitably disposed strangers. An attempt is also made to limit the work to those mothers who are normal mentally and so capable of profiting by the help given them; and also to those living not too far away, with whom it is possible to keep in real touch after they leave the immediate supervision of the Home. About half the mothers cared for in the last sixteen years are foreign-born, many of them from Ireland and the Provinces. As in all growing work, the expenses are increasing. This last year the friends and relatives of the mothers have given \$1,098.01 in partial payment for their board and lodging, but a larger income from gifts of churches and individuals is greatly needed. In her report for the directors, Miss Sarah Lawrence touches on the moot point as to the share of wages and environment in responsibility for the girls succumbing to temptation, saying very truly: "We cannot ignore character. With every effort to better conditions there must also go the harder but more important effort to build up a character weakened not only by environment and heredity, but also by the lack of strong moral backbone, best strengthened by acquiring and constantly making use of a real and helpful religion." The girls come to the Home in many ways, occasionally even on their own initiative. Almost invariably they are pleased to find the Home is really that—a home of a Christian family—and not like an institution. Services are held daily in the chapel and the girls are kept busy, sewing and doing housework, with regular recreation and with time for serious thought and discussion. In the past year thirty babies and seven girls have been baptized by the Home's chaplain, the Rev. F. C. Lauderburn, and four babies by Roman Catholic clergy. When the girls leave the real test comes, and every effort is made to keep in touch with them. The average length of stay in the Home is twenty-one weeks and five days. Of the girls who left the Home previous to December, 1914, unsatisfactory reports have been received from only two. Feeble-mindedness is, of course, the most pressing problem in work of this sort, and it was found that 25 per cent. of the girls were so afflicted and many of them were therefore sent to the appropriate institutions. The income of the Home last year was \$7,983.75.

Word is received from the Episcopal Theological School that the Rev. Professor Henry B. Washburn represented the school and Harvard University at the inauguration of the Very Rev. Dean Bartlett of the Philadelphia Divinity School. St. John's Society recently had an address by Mr. R. K. Conant, secretary of the Massachusetts Child Labor Committee, on child labor conditions throughout the country and he urged all to support the Federal law on the subject now pending in Congress. The Rev. Malcolm E. Peabody, of the senior class, preached in St. John's chapel on January 19th. He is a son of the headmaster of Groton School and a graduate of Harvard in 1911. He studied for a year at Oxford and then taught school for two years under Bishop Brent at the Bagueio School for Boys in the Philippine Islands.

On Sunday, January 9th, the Bishop confirmed thirty-three persons in the Church of the Epiphany, Dorchester, being one of the largest classes ever presented there. At the annual meeting of this parish, the Rev. T. R. Kimball, rector, reported that everything was in a flourishing condition. Parish reports for 1915 are at hand in large numbers and practically in every case give evidence of a year successful in every way, for which in these soul-trying times, calculated even in this country to test our faith, we may well feel profound gratitude. Among the parishes heard from are: St. James', West Somerville; Christ Church, Cambridge; St. Paul's Church,

(Continued on page 451)

INAUGURAL SERVICES FOR PHILADELPHIA DIVINITY SCHOOL

Addresses by Dean Bartlett and Rev. Prof. Foley

ANNIVERSARY OF THE CHURCH OF THE HOLY APOSTLES

The Living Church News Bureau }
Philadelphia, January 24, 1916 }

TUESDAY, January 18th, marked an epoch in the history of the Divinity School of the Protestant Episcopal Church in Philadelphia. At the service which was held in St. James' Church the Rev. George Griffiths Bartlett was inaugurated as Dean and Jay Cooke Professor of Homiletics and Pastoral Care, and the Rev. George Cadwalader Foley, D.D., as Church of the Holy Trinity Professor of Systematic Divinity. The service, which was appointed for eleven o'clock, began with a procession, led by the choir of the parish, of the members of the divinity school student body, alumni association, joint boards, faculty, delegates. In the procession were Bishops Van Buren, Talbot, Israel, Thomas, and Rhinelander. The officiants were: the Rev. Dr. Robinson; the Rev. Dr. Mockridge; the Rev. Winfield Scott Baer; the Rev. Dr. Tomkins; the Bishop of Pennsylvania; the Bishop of Bethlehem; the Rev. Henry Martyn Medary; and the Rev. W. Arthur Warner.

After the processional hymn the service which had been specially arranged for this occasion proceeded. Several special prayers for the Church, the school, the increase of the ministry and work undertaken were said. Dr. Foley was presented to the Bishop of Bethlehem by Dr. Tomkins, and received, after which he was directed to speak to the congregation. He made a defence of Christian dogmatic theology. Hardly a great Christian doctrine has been left unassailed, he said, and the demand for a "reconstruction in theology" seemed to be an undermining of the old foundations, a desire for a new structure to be built of alien materials.

"There is no possible doubt," he said, "that inquiry has modified our views upon many things, though it has left everything worth defending undisturbed. The apologist has not seldom been compelled to recede from untenable positions, which he has unfortunately identified with the real thing for which Christianity stands, only to discover, to his endless surprise, that he has the whole of Christianity left. Out of the welter of antithetic theories has emerged a clearer conception of the fundamental reality. Our attitude is not timid or doubtful or deprecatory, but affirmative; never could one say more intelligently or enthusiastically, 'I believe.'"

Dean Bartlett was then likewise presented to the Bishop by Bishop Rhinelander, received, and directed to speak to the congregation. He discussed the divinity school and its plans. The school has announced a programme of development, he said, and is about to ask liberal gifts for this achievement. "In these circumstances," he said, "you have the right to expect a straightforward explanation of the reasons which move us, in sheer loyalty to our trust, to plead for this lengthening of our cords and strengthening of our stakes. I can do this best by touching upon these three problems that are perplexing the Church to-day—towards the solution of which our project would, in each case, make vital contribution. The first concerns recruits for the ministry; the second concerns the effective training of these recruits for active service; the third concerns the promotion of sound theological learning, in the highest sense."

The plan for the divinity school was ambitious, he said. "(1) We ask for a new site free from the disadvantages of our present site, and possessed of strategic value for our work. (2) We ask for new buildings, among which I must specifically mention (a) professors' houses, (b) a chapel so conceived and equipped as to be the inspiration of all our life, and (c) ultimately a choir school in order that our chapel may attain the maximum of efficiency. We need also additional endowments for the purposes, among which I may mention these: (1) the library, which has an ensured income of \$150 a year, (2) new professorships and lectureships, of which three or four are most desirable, (3) the foundation of a genuine graduate school of theology."

After the service there was a luncheon given at the Rittenhouse, to which the guests of the day were invited. The toastmaster was the president of the alumni association. Greetings were brought from the faculty by the Rev. Dr. Heffern; from the governing boards by the Bishop of Bethlehem; from the alumni by the Rev. George Woolsey Hodge, D.D.; from the University of Pennsylvania by the provost Dr. Smith; from the seminaries of the Church by Dean Hart; and an address was made by Dr. John Douglass Adam of Hartford Seminary. Delegates from many of the prominent universities and theological schools throughout the country were present at the service and luncheon.

Last Sunday the Church of the Holy Apostles marked the forty-eighth anniversary of its founding with special services. There are

Church of the Holy Apostles

three missions affiliated with the parish, the chapel of the Mediator, the chapel of the Holy Communion, and the chapel of St. Simon the Cyrenian, the last for colored people. The vicars and congregations of these missions attended and took part in the services. The joint choirs led and rendered the services. The sermon was preached by the Rt. Rev. William R. Stearly, D.D., Suffragan Bishop of New Jersey, and formerly rector of the parish.

The men's guild of St. David's Church, Manayunk, held its fifth annual banquet in the parish house on Thursday evening, January

St. David's, Manayunk

20th. In spite of the bad weather some 240 men were present. The rector, the Rev. Edward S. Hale, acted as toastmaster and addresses were made by the Hon. Sheldon Potter, the Hon. Harry Phillips, sometime mayor of West Ham, London, England, and Walter S. Cowing, Esq., scout executive of the Boy Scouts of Philadelphia.

The Episcopal Academy has decided to introduce military training into the school, and plans are now being perfected to that end.

Episcopal Academy

The board of trustees have been sounding the parents of the boys to ascertain what percentage would favor such a plan, and have received favorable response from a large number. The boys themselves seem to be quite anxious for the innovation. The course of instruction and drills is based upon the recommendations of the war department for schools of the class of the academy. It will be entirely voluntary.

The Rev. George Chalmers Richmond has sent a formal appeal to Bishop Rhinelander and the Bishop of Bethlehem. He gives six reasons why his sentence of suspension should not be put into effect.

EDWARD JAMES MCHENRY.

REPORT ON LIQUOR LICENSE IN BOSTON

(Continued from page 450)

Brockton; Emmanuel Church, West Roxbury; Christ Church, Quincy; Grace Church, Everett; St. Thomas' Church, Taunton; St. Ann's Church, Dorchester.

An every-member canvass which was carried out in the Church of the Messiah, Auburndale (Rev. Harry Beal, rector), on a Sunday afternoon recently for the first time, resulted

in an increase over 1915 of more than fifty per cent. in the amount pledged, eighty per cent. in the number of persons pledging, and 147 per cent. in the pledges for diocesan and general missions. J. H. CABOT.

PRAYER FOR A BEREAVED HUSBAND

Thou, who alone canst heal the broken-hearted,
O Jesus, Saviour, hear;
For him the joy of life is all departed,
His path lies bleak and drear.

She whom he loved so well Thy hand hath taken;
He is submissive, Lord,
But, oh, with anguish his poor frame is shaken,
Do Thou relief afford.

O God, be with him in his lonely dwelling,
Reveal how near Thou art;
Sweeten his solitude, and, grief dispelling,
Revive his drooping heart.

She sees so clearly now Thy gracious leading
In all the ways she trod;
And Thou, dear Saviour, still art interceding
For ev'ry child of God.

Plead, then, for him; Thou dost not love to chasten,
But Thou art wise as kind;
Oh! let each sorrow bid him onward hasten,
With patient, earnest mind.

Then, Lord, I trust him to Thy tender keeping,
Let not his footsteps roam,
And stay the torrent of his bitter weeping
With foretastes of that Home.

There, where no change nor death can make us sever,
May he his dear one meet,
To own Thee, Jesus, as his King forever,
And worship at Thy feet.

E. J. W.

IF IT BE consoling to be much in the thoughts of a revered earthly friend, what must it be to occupy the thoughts of One, better than the best, more loving than the most loving human relative? An earthly father writes his son in a distant land, "You are never absent from my thought." Such, too, is the comforting declaration of our Father in heaven. The humblest and lowliest of His children on earth can say, "I am poor and needy, yet the Lord thinketh upon me."—Macduff.

SUCCESSFUL BUNDLE DAY IN CHICAGO

A Week Will Be Needed to Classify Contributions

CIRCULATION OF "DRY CHICAGO" PETITION

Improvements at Christ Church, Waukegan

ASSEMBLY OF DAUGHTERS OF THE KING

The Living Church News Bureau
Chicago, January 24, 1916

CHICAGO had its second Bundle Day, in accordance with the mayor's proclamation, on Monday, January 17th. Last year the day was a great blessing to many thousands of needy families. Its success was largely due to the splendid coöperation of the clergy and the educators of the city. The Rev. John McGann, late rector of Trinity Church, was the leader here last year in the plan which has had such success in the East. Mayor Thompson issued a special appeal this year, as last, with the result that a large and generous response was given in gifts of clothing for "God's poor." All kinds of wearing apparel, undergarments, bedding, boots and shoes, hats and caps, for men, women, children, and infants, were asked for, with the request that they be sent to the nearest school house, church, parish house, or police station. Collections were made free from January 18th to 17th, by the large express companies. Bundles were taken to the headquarters at the Pugh Terminal Warehouse, 365 East Illinois street, and the supply still continues to arrive. Many Churchmen took an active part in the "Day." Mr. David E. Gibson of the Cathedral of SS. Peter and Paul, who did so much for the plan last year, was general chairman. Mr. W. C. Graves of St. Paul's Church, Kenwood, was chairman of the publicity committee. Bishop Anderson, Dean Pond, the Rev. A. E. Selcer, and Mr. Clarence Blachly, secretary of the diocesan social service committee, were all members of the general committee. At the time of this writing, Mr. Gibson reports that the bundles were coming in by the thousands, that there were more of them than last year, and that they contained better materials. The task of opening, sorting, and classifying the bundles will not be finished for another week. Then they will be held at the warehouse subject to requisition by all reputable charitable societies. Mr. H. B. Wiltse, who is in charge at headquarters, says that the gifts of children's clothes were very numerous, and were particularly welcome at this time. Many of the bundles, as last year, held strange articles not particularly fitted for the use of the poor.

The Chicago Church Federation Council, representing the "United Protestantism" of six hundred churches, has concluded its "Dry Chicago" campaign. The workers from the Federation have tried to secure the signatures of 167,000 *bona fide* voters to a petition asking that the question of a dry Chicago be submitted to a vote. For many weeks the congregations within the Federation, assisted by many women's clubs, have been getting signatures to the petition by following a definite plan. It was by working on this plan that such notable results were obtained. Naturally the workers had the violent opposition of the liquor interests, and the discouraging apathy of many Christian people. Our Church gave the movement no corporate support, and few of our members worked for it. The workers from each congregation were divided into squads of two, who worked in relays of three or four hours at a time. Most of the soliciting was done at the elevated stations between six and ten A. M. Much was done at church doors.

On the Third Sunday in Advent, Bishop Anderson made his annual visitation to Christ Church, Waukegan (Rev. Howard E.

Improvements at Christ
Church, Waukegan

Ganster, rector), to administer Confirmation to a large class of candidates, and to dedicate the lady chapel of the church.

The lady chapel is the gift of the junior warden of the parish, John W. Barwell, in memory of his wife, Hattie Porter Barwell, a life-long parishoner of Christ Church. The outer walls of the chapel are a part of the church building that was erected in 1898 during the rectorship of the late beloved Bishop Toll, but the interior was never completed. Upon the death of Mrs. Barwell her husband offered to finish the chapel as a memorial to her.

The outer walls of the chapel are of massive Carbondale sandstone; the interior walls are faced with asbestone. The entire building is in the Perpendicular style, and, in the words of Bishop Anderson, "is a distinct contribution to the church architecture of the diocese." The chapel proper is forty feet long by twenty-seven feet wide, and twenty feet high, not including the vestibule. The floor is of asbestone laid in tile form; the ceiling is of fumed oak

panelling supported by eight stone pillars in the nave. The sanctuary is octagonal. A beautiful reredos window of English make depicts the Mary's at the tomb of our Lord. The furniture is all of massive fumed oak with Gothic panellings. The carpets for the aisles are of heavy Brussels of a deep mulberry shade. This improvement in the parish fabric cost \$8,000.

Lately a large electric-lighted cross has been placed on the tower of the church, the gift of W. Scott Keith, the senior warden. Christ Church stands on the highest point of land in the city, and the tower is about 167 feet high. The cross is eight feet high and five feet across the arms, and a foot square in the section. It can be seen from five to seven miles on land and fifteen miles out on the lake. It was designed by the rector. The lights are on a steel stem which extends through the entire length of the cross. This stem is so arranged that it can be lowered into the tower and the lights refitted in case of accident. The cross is lighted on Saturday and Sunday evenings, and on the eves of saints' days and of holy days.

Numerous improvements have also been made in the parish buildings. Tile floors have been laid in the vestibules of the church, and many articles of furniture supplied. The entire chancel has been redecorated, and a beautiful set of purple altar hangings has been given. The sacristy has been remodeled and furnished with a new vesting chest, desk, wardrobe, and chairs. A new floor has been laid



CHRIST CHURCH, WAUKEGAN, ILL.
(Showing new electric cross)

in the office, and new tables have been placed there. The parish house, as large and well-appointed as any in the diocese, has been redecorated throughout. The large lawn between the church and the rectory has been plowed and graded as an athletic field. A full set of enlarged photographs of the bishops of the diocese—Bishop Chase, Bishop Whitehouse, Bishop McLaren, Bishop Anderson, and Bishop Toll—has been presented to the parish and now hangs in the parlors of the parish house. At Druce Lake, Ill., where the parish has a two-acre piece of oak woodland, extensive improvements have been made. The total improvements, including the lady chapel, cost \$15,000.

During the past two years the rector has presented 97 for confirmation, baptized 67, married 72 couples, and buried 39 persons. The Sunday school has a membership, including the "Cradle Roll," of 257. The parish publishes a monthly paper, *The Parish Chronicle*. A daily Eucharist is celebrated and the choir offices read three days in the week. The parish is busy raising an endowment fund of \$50,000. The committee in charge hope to complete the fund by May 1, 1916.

The winter meeting and the fifty-sixth local assembly of the Daughters of the King was held at St. Mark's Church, Chicago, on Tuesday, January 18th. The Holy Communion was celebrated at 10:30 A. M. by the Very Rev. Luther Pardee. The Rev. Frederic S. Fleming, rector of the Church of the Atonement, Edgewater, was the preacher. His subject was the need of the consecrated life. Instead of the usual addresses at the afternoon meeting, there was a Bible study led by the Rev. H. W. Prince, rector of the Church of the Epiphany. Mr. Prince gave a very clear and helpful analysis of the Epistle to the Philippians. The local assembly is planning to continue the course in Bible study this winter under Mr. Prince's leadership. Both the chapter of St. Mark's Church and the chapter of the Church of the Transfiguration were the hosts. An evening meeting is planned for Thursday, February 24th, at the Church Club rooms, when Dr. Hopkins will make an address on Intercessory Prayer.

The annual meeting of the corporation of the Church Home for

Aged Persons was held at the Church Club rooms on January 18th, Bishop Anderson presiding.

Church Home for Aged Persons The Bishop read his report, which was very strong and forceful, setting forth the work that had been accomplished, the progress made on the new building, and expressing his appreciation of all that had been done by different ones in aid of this work during the past year. Other reports followed.

It is hoped that the new building will be ready for occupation in the spring or early summer of this year. When all contracts have been let for the building proper, not including the pews and chapel furniture, there will be a deficit of about \$3,000, instead of \$27,000, as was erroneously stated in the Chicago Letter of January 15th. Changes have been made in the chapel plans which will call for an additional expenditure of about \$2,500. The chapel as now designed will be used only as a place of worship.

The executive committee has been authorized to arrange for the formal opening of the new Home, and it is expected that there will be a representation from each church in the diocese. If there is any deficit existing at that time, it is hoped that the shortage will then be made up.

In the January number of the *Parish Register* of St. Luke's Church, Evanston, is published a list of the twenty-four religious bodies represented at Northwestern University. There are 1,257 students enrolled in the College of Liberal Arts alone, distributed in religious affiliation as follows:

Methodists522 or 41.5 per cent.
Presbyterians176 or 13.6 per cent.
Congregationalists113 or 9.6 per cent.
Episcopalians109 or 8.6 per cent.
Roman Catholics60 or 4.7 per cent.
Baptists56 or 4.4 per cent.
Lutherans51 or 4 per cent.
Christian Scientists46 or 3.6 per cent.

Besides, there are 23 "Christians"; 19 Jews; 10 Evangelicals; 8 Unitarians; 2 Swedenborgians; 2 Moodyites; 2 United Brethren; 1 Mennonite; and 1 Adventist.

Mr. Everett L. Meservey, general secretary of the Travelers' Aid Society, addressed a meeting of the Round Table, at the Church Club rooms, on Monday morning, January 17th. The Rev. N. O. Hutton is serving on the board of directors of the society, by the authority of Bishop Anderson, and is collecting \$500 within the diocese as the Church's share of the yearly expense. Its object is "The safeguarding of travelers, regardless of creed, sex, age, nationality, or condition, against moral and physical danger and suffering arising from their own ignorance or disability or the avarice of others." The agents of the society are at all the central railroad stations to meet any who may need their help.

The annual meeting of the Aurora Juvenile Protective Association took place in the city council chamber on Thursday evening, January 18th. The Rev. Frank Erwin Brandt, rector of Trinity Church, is the treasurer of the association, and in his report showed that \$3,157.03 had been received during the year, and \$2,633.70 spent, most of it in the maintenance of the detention home. Trinity Church takes an active interest in this important work.

A complete electric lighting system has been installed in the Church of St. Michael and All Angels', Berwyn, and in the rectory. A new heating plant for both rectory and church has also been put in. The expense of these was amply met by the Christmas offering. The Rev. W. A. Gustin is rector.

On January 3rd Deaconess Clare, the senior deaconess on the staff of the Cathedral and City Missions, completed her thirteenth year of service in this exacting work, a period of faithful and noble service.

The January luncheon of the Clerica was held on Tuesday the 18th, at the guild rooms of the Church of the Annunciation, 7814 Lowe avenue. The members were entertained by Mrs. Lutton and the members of the ladies' guild of the parish H. B. GWYN.

STARS DIFFER

"THE HEAVENS declare the glory of God," but they do it in a way very different from the earth.

Mars may be inhabited by beings somewhat like men. But both Venus and Mercury are too hot and vaporous, while Jupiter, Saturn, and the rest are hardly more than immense balls of vapor. The moon has no air for men to breathe. The sun and all the stars would burn men up in an instant. Comets and nebulae are totally unfit for human habitation. Only this tiny globe, so far as we know, can declare the glory of God with words of praise after the manner of David; and yet God's glory is declared by every point of light in all the starry universe.

Let no one be discouraged because he cannot glorify God in just the same way as some one else. God evidently prefers to be glorified in very different ways.—*Selected.*

GENERAL BOARD OF RELIGIOUS EDUCATION

DURING the week of January 17th the General Board of Religious Education held what was conceded to be the best meeting in its history. Fifteen of the twenty-two members were present. The sessions occupied January 18th, 19th, and 20th. The vice-president, Mr. Robert H. Gardiner, presided at all sessions. A corporate Communion was provided in the chapel of Calvary Church on the last morning.

Every member of the board expressed satisfaction with the new headquarters in the Kennedy Building, 289 Fourth avenue, New York. Not only are there separate offices for the general secretary and directors of the various departments, adequate rooms for stenographers, files, etc., but there is also an assembly room and ample space for a library which should now grow rapidly.

Proof sheets of a book bearing the title *Church Ideals in Education* were submitted to the board. These sheets have been prepared by the staff officers, and describe in detail what the board has accomplished in the few years it has been at work, and also its aims and ideals. This pre-convention statement is an effort on the part of the general board to familiarize the Church with its work, in order that at the time of the General Convention there may be an intimate understanding of the educational problem before the Church. This book will be ready for publication about Easter and will be on sale.

Correspondence between the general secretary and Mr. Monell Sayre of the Church Pension Fund was placed before the board and a vote passed to enter the fund. Proposals were made to the board to hold certain educational funds of the Church. As the first step to that process, the board voted to apply for an act of incorporation.

A seal, designed by Miss Ethel Spencer Lloyd of Detroit, Mich., was submitted to the board and accepted, and a vote of thanks extended to Miss Lloyd.

Mr. William Fellowes Morgan, treasurer of the board, presented the report found below. This report shows the income and expenditure of the board for the past three fiscal years. It shows a steady increase in support from the Church which was noted with satisfaction.

The financing of this new board has been attended by difficulties which could not be avoided. No one knew the possible expenses of a general educational board; in the same way no one knew how far the Church would respond to the apportionment. If progressive work was to be done, risks had to be taken. A deficit in the year 1914 was inevitable; the decrease of the deficit in 1915 shows that the board is getting a more definite financial basis upon which to do its work.

Much criticism has been made of the seemingly large apportionment of \$32,000. The wisdom of this step is now being recognized. An apportionment of an adequate amount at the outset has avoided and will continue to avoid the necessity of appealing to the Church for an increase. The \$32,000 when paid by the dioceses will enable the board to carry on operations in all of its departments and in accordance with its complete plan of organization.

	RECEIPTS			
	Sep. 30, 1912 Nov. 30, 1913	Dec. 1, 1913 Nov. 30, 1914	Dec. 1, 1914 Nov. 30, 1915	
Balance on hand.....		\$ 160.19	\$ 964.27	
General Contributions.....	\$ 696.90	3,806.45	3,212.92	
Educational Extension Fund.....	145.19	172.08	201.00	
APPORTIONMENT				
First Province.....	\$ 4,394	1,561.66	1,416.94	1,634.64
Second ".....	11,824	2,525.42	3,086.80	3,849.68
Third ".....	7,826	2,366.17	2,168.40	2,112.02
Fourth ".....	1,724	468.22	753.63	881.71
Fifth ".....	3,606	1,078.26	2,618.66	3,039.40
Sixth ".....	1,258	154.27	517.67	969.85
Seventh ".....	966	209.76	388.38	565.91
Eighth ".....	1,054	194.00	131.20	352.00
Correspondence.....				
Course.....		244.90		
Gary.....			80.00	
	\$32,652	\$9,399.85	\$15,465.10	\$17,863.40
DISBURSEMENTS				
Salaries.....	\$3,250.00	\$ 6,546.52	\$ 9,393.93	
Office Wages.....	1,821.25	1,845.52	1,930.00	
Rent.....	389.17	763.83	845.74	
Traveling Expenses.....	1,008.75	1,417.41	2,142.50	
Stationery and Printing.....	845.07	2,136.76	1,250.58	
General Expenses.....	1,503.45	811.18	625.69	
Convention Expenses.....		186.05		
Petty Cash Disbursements.....		647.21	511.77	
Expenses Finance Committee.....		38.76		
Parochial Department.....		107.59	321.11	
Office Equipment.....	421.97			65.00
Gary.....				
	\$9,239.66	\$14,500.83	\$17,086.32	
Balance on hand.....	\$ 160.19	\$ 964.27	\$ 777.08	
Deficit.....		2,205.11	1,397.74	

The General Board has only one fixed meeting each year—

in January, and its work is carried on between meetings by an executive committee. During the year 1916 this committee will meet March 1st, June 7th, October 4th, December 6th.

The most important part of the work of the General Board is found under the departmental heads of Parochial Education, Secondary Education, Collegiate Education, and Theological Education. The election to the board of Dr. McKenzie, principal of Howe School, makes possible for the first time a satisfactory approach to the work of the second department.

THE HOLY SPIRIT IN THE CHURCH

BY THE BISHOP OF ATLANTA

TH evidence of what the Holy Spirit may yet do in and for the Church, consider some of the things which He has accomplished in the past.

1. The inspiration of the Creed.
2. The freeing of the Church of England.
3. The gift of the Sacred Scriptures in the vernacular.
4. The supplying of a Book of Worship.

We are to-day feeling keenly the baneful result of habitual forgetfulness or disregard of the power that worketh in us mightily which is given to every man severally as He, the Spirit, wills to give it.

Unless we not only note and observe this, but also studiously and steadfastly maintain it, we are bound to drift into a mere mechanism of life, fully organized and equipped with all the instruments, plans, outlines, and forms along which the Holy Spirit *may* be pleased to work, but without the possession and continuance of the life-principle. There is a decided drift in this direction.

Urged by the strength of mere intellectualism and humanizing motives, we are in a state of perpetual organization for efficiency, eviscerated of spirituality.

It is confessed that we can get men and women to work, to raise money, to lay plans for all kinds of external reform in methods of government, of sociology, of civics and eugenics. But who dares assert that we can get the same people to pray, to be teachable of divine truth, or to sacrifice themselves in giving of their possessions in a measure proper to their zeal in administration?

Do we find any increase in the disposition to worship, in cultivating the doctrine of perfection, in edifying the Body of Christ?

Are not personal holiness, strictness in living, and individual accountability for gifts and opportunities about the last things which are considered necessary or important?

The spirit and practice of mysticism (not to be confounded with monasticism) are in danger of being lost in missionary endeavor, in educational efforts and sociology, which, when thoroughly analyzed and stripped, are, after all, but propagandism, business efficiency, and socialism.

SKY WONDER

O Maker of the blazing suns
That to Thy glory spin,
Wilt Thou behold my handiwork,
And help me to begin?

O Guider of a million worlds
In mazes through the sky,
To lead my foolish, wandering feet,
Wouldst Thou stoop from on high?

O Master of Heaven's harmony,
Player upon the spheres,
Amid the choiring of Thy hosts,
Can my voice reach Thine ears?

When I behold Thy starry plan,
And search that wondrous scroll,
O God, Thy mystery and might
O'erawe my shrinking soul!

Yet, overpassing moon and sun,
Twixt star and star above,
Streams to Thy Son's dear earth, to me,
Thy fatherly dear love.

An atom in Thine infinite,
Yet, Lord, Thy child am I.
O Father, 'tis Thy tenderness
That shines through all the sky!

ABBIE FARWELL BROWN.

BISHOP GARRETT'S ANNIVERSARY

THE forty-first anniversary of the beginning of his long episcopate was fittingly celebrated by the friends of Bishop Garrett on the Second Sunday after Christmas, in St. Matthew's Cathedral, Dallas. Morning services were omitted in the other parishes of the city and all the congregations, with the seven priests having local duty in the city, united in the services at the Cathedral.

Bishop Garrett preached the sermon, in which he narrated many interesting incidents of the early work of the Church in his jurisdiction. Speaking of the principles that had guided his course in laying the foundations for the Church in the new field, the Bishop said:

"Christianity is essentially and altogether a supernatural system. It is not derived from the other religions of the world by a species of exhaustive eclecticism. It is not evolved from the human mind as the expression of its wants, necessities, and woes. Taking its rise in the heart of God, 'who so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life,' it flows forth upon a world that lieth in wickedness as a purifying but decidedly aggressive element.

"The blessings of this religious system are ordinarily, and as a matter of law, confined within a specified channel. They are committed, for the purpose of distribution, to a legally constituted, visible, and divinely organized body called the Church. This body possesses a corporate life by which the growth and expansion of the whole is maintained, and also divinely constituted and designated organs by which the powers of the corporate life are exercised for the salvation of men. The two are inseparably combined and interlaced. The ministerial organs derive their personal, spiritual life from their inheritance in the body, but their special designation and empowerment as organs is derived not from the body as such, but by direct external commission and descent from the great Head, Jesus Christ.

"The Apostles were the divinely commissioned tongue to teach; they the persons to confer authority to minister in the Church, even as deacons; theirs the hand to confer the confirming grace of the Holy Spirit; theirs the power, as the stewards of the mysteries of God, to minister the Word and sacraments, reprove, rebuke, exhort with all authority; theirs the solemn and sacred, but very awful, duty to remit and retain sins in such sort as Christ had commanded; theirs, and theirs only, the power to send others as they had been themselves sent.

"Union with this Church, thus constituted, was held absolutely necessary to salvation. Cornelius must be baptized after he had received the miraculous gift of the Holy Ghost, because union with a visible Church through the appointed sacrament was essential to spiritual growth and organic participation in the life of the body of Christ. Saul, though arrested by the special, miraculous manifestations of Christ's glory and won to complete surrender of his whole soul to a Redeemer's love, must yet arise and wash away his sins in baptismal waters ere he can be reckoned in full and vital union with that body to which had been entrusted the great business of saving the souls of men. What was necessary for these great and holy men will hardly be held of small value for us.

"These were the principles," said the Bishop, "laid down at the opening of this ministry in the missionary district of Northern Texas. These principles have been maintained ever since, and whatever growth and development the Episcopal Church can show in all this region is due to their observance."

On the first Sunday in January, 1875, Bishop Garrett held his first service in the newly-erected missionary district of North Texas.

Coming to a jurisdiction embracing over 100,000 square miles, yet having, all told, fewer communicants than any one of several parishes now in the diocese of Dallas, the Bishop held his first service in a little frame building which was the forerunner of the present beautiful Cathedral in the city of Dallas.

In forty-one years, he has seen the Church develop in strength and influence till it became possible for it to assume its place as an organized diocese in 1895. Its further growth necessitated the erection of the missionary district of North Texas from a portion of its territory in 1910.

St. Mary's College, Dallas, with its extensive buildings, beautiful campus, and record of long years of usefulness in the cause of Christian education, is another enduring monument of the long episcopate.

To-day, although almost totally blind, the venerable Bishop is in the full enjoyment of all his other faculties. His voice is still clear and ringing. The magic power of his eloquence still thrills and inspires and his bodily health and vigor are wonderful evidences of a remarkably preserved vitality.

I WAS perfectly aware that I was planting acorns while my contemporaries were setting kidney beans. The oak will grow: though I may never sit under its shade, my children may.—*Southey*.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

A PLEA FOR THE SMALL DEALER

IT hardly falls within the province of a diocesan paper, says the *Newark Churchman*, to instruct people with whom to trade, but a plea for the small dealer and the little store or shop wherein an honest and self-respecting man is trying to get a living may properly be made, it forcefully points out.

"The growth of the great combinations and forms of business is characteristic of the times and there is not much use in pleading against it. It is in the interest of economy and perhaps efficiency, but the turning of a great many men from being independent merchants or dealers into subordinates in large enterprises is to be regretted. Let the small dealer who has served you faithfully through many years have your custom. Do not turn from him to one of a chain of stores set down near him to undersell and kill his business with the expectation of charging you more after that process is complete. It is good for the community to give every man who is trying in a good way to establish a useful business a chance."

"The great desire to get everything cheap is to be restrained. It means what is commonly called the sweat shop and ill-paid labor in many forms. The cheap purchase of which a woman tells her neighbors with great joy may mean hardship and suffering for some woman who is wearing herself out for a pitiful wage. We have been trying to get things too cheap and it has cheapened human life, self-respect, manhood, and womanhood. Of course none of us wish to pay more than a thing is worth, and the great majority of people must exercise strict economy. Unless actually driven to pay the smallest possible price and wages we ought to be glad to have the man who serves us through production or exchange make a fair profit. We ought to try to deal with people who are honest, who pay those of whom they buy and treat well their clerks and assistants, and count what they get from us as money well spent. We ought to be glad to be able to pay good wages fairly earned to people who serve us in any way. There are very noteworthy warnings in Holy Scripture of those who try to build up their own prosperity by withholding from others what is due."

"It is good Scriptural teaching also to have thought for the small dealer, the man or woman, who is being crowded out by the great combinations; the man who is suffering from selfish and cruel competition. People say they must be hard and grasping because others are, but that is not true. A great many who read this have an opportunity to make trade and business finer by their encouragement of those who are trying to do their business in a good Christian way. What a pitiful thing it is for Christian women, and perhaps men, to be running all over a great town to save a few cents when it is not necessary, and when time is for reasonable beings of supreme importance."

Surely these words deserve to be pondered carefully by Churchmen everywhere.

PUBLIC LIBRARIES AND THE UNEMPLOYED

"I have occasion very often to go to the public library at Cooper," writes A. I. Schweitzer in the *Efficiency Society's Journal*, "and I find that a large percentage of the men there seated at the tables are what is generally known as 'chair-warmers,' who come there to keep out of the cold and read the first magazine that comes to their notice. The librarian there could be of great service to these men if he would ascertain whether they are employed; direct their reading in a channel of increasing their efficiency in their particular line; then calling their attention to the want ads in the rear pages of the magazine or trade paper representing the industry the reader has been connected with. I notice the library has a room where they provide readers with pens, ink, and stationery, and this room could be used for the purpose of answering the various ads for 'Help wanted.' The librarian could even go so far as to help the reader construct the proper application letter, or he could show them several books which contain sample copies of used or suggested employment-seeking letters and application forms."

THE CITY MISSION SOCIETY AND NEW YORK CITY INSTITUTIONS

According to the New York diocesan Social Service Commission, the City Mission Society has been doing some excellent constructive work in the city institutions. The Magdalene Home, which cares for about one hundred girls, is now having

regular services and suitable entertainment and means of recreation. A notable feature is that of the question box in which the superintendent of the City Mission Society is offering a prize of \$5 for the girl who asks the best question in reference to her personal life. The social work in the hospitals is also being carefully systematized, as for instance at the Seaview Hospital, Staten Island. In addition to the administrations of the Church, the boy scouts have been organized there and special entertainment and recreation prepared for the inmates of the hospital, who are both ambulatory and bed patients.

PRIZES OFFERED GIRLS FOR ESSAYS ON CARE OF BABIES

The Child Federation of Philadelphia has offered thirteen cash prizes to girls under the high school age who write the best essays of not more than 200 words each on the five questions printed below:

1. Why should babies having colds be taken good care of, and what should be done to prevent them from catching cold?
2. Why should mothers not give soothing syrups and other patent medicines to their children?
3. Why is the visiting nurse so necessary in the health department of a city?
4. Why is a private home a better place in which to bring up babies than children's homes?
5. Tell what you believe to be the best way of caring for a baby.

DETROIT CHURCHES AND ATHLETICS

Twenty-one Detroit churches conduct gymnasiums in connection with their regular social work; six others are running gymnasiums for their members; eight Churches have combined in a basket-ball league for young men and six others have paid athletic instructors in active charge of all the games. The physical director of the Y. M. C. A. has established a normal class for the training of men intending to take up gymnasium instruction as a regular part of their Church work or for those who are already instructing Churchmen and wish to obtain more theory and practice as teachers of athletics.

EDUCATION OF BACKWARD CHILDREN

"Because a child is a little backward in school, do not segregate him without good cause; do not place a stigma upon him and make him feel he is inferior to his fellows; give him a chance; study the conditions surrounding the first six years of his life; ascertain his physical condition, and give him the opportunity to become a useful citizen."

This was the concerted plea for future citizens as expressed at a round-table discussion of child welfare at the Indiana conference of charities and correction recently held in Richmond, Ind.

HOME PLANNING FOR NEGROES

"Titustown" is the name of a pamphlet dealing with the very interesting experiment being made just outside of Norfolk in the way of providing self-respecting negroes with an opportunity to live healthy, normal lives. It is a simple story, outlining a successful venture in negro home planning and community building, but it is a significant story in that it shows one solution of a difficult problem involving the issue of life and death not only for the negro but also for his white neighbor. Copies of the report can be had from Hampton Institute.

THE HARE SYSTEM of proportional representation as used for the first time in this country in Ashtabula, Ohio, at the election on November 2nd, came in for extended discussion at the Dayton meeting of the National Municipal League. The liveliest possible interest in its operation was manifested.

It is a source of great satisfaction to note that the nurses' training school in Georgia has taken up the question of social service and is planning to give systematic instruction along these lines.



CORRESPONDENCE

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

A LESSON ON RACIAL EPISCOPATE

To the Editor of *The Living Church*:

OUR Church seems to act upon the principle that it is more necessary to care for negroes wholly segregated than to look after those whose lives directly affect the life of the republic. In other words, if the same number of negroes, colored clergy, and communicants, who reside within the bounds of the Province of Sewanee were in territory occupied exclusively by themselves they would then receive far more attention and consideration than they now receive.

In each of the Provinces of Washington and Sewanee we have far more clergy and colored communicants than in quite a number of missionary districts maintained by the Church. Below, we give a list of a number of missionary districts, with the number of clergy and communicants in each. Each of these have just the very thing we ask, a definite "status," and autonomy. We are denied the same because we live in a community with the white race, notwithstanding the most important fact that we are systematically treated as "a race apart." For convenience, we simply give round numbers.

Two Negro Groups:

The Province of Washington: 30 clergy and 7,000 communicants.

The Province of Sewanee: 66 clergy and 7,000 communicants.

White Missionary Districts:

Porto Rico: 8 clergy and 600 communicants; a Bishop.

Nevada: 8 clergy and 1,000 communicants; a Bishop.

North Texas: 8 clergy and 1,000 communicants; a Bishop.

Philippine Islands: 10 clergy and 1,200 communicants; a Bishop.

Eastern Oregon: 8 clergy and 1,500 communicants; a Bishop.

Brazil: 17 clergy and 1,300 communicants; a Bishop.

Salina: 14 clergy and 1,600 communicants; a Bishop.

Cuba: 22 clergy and 1,700 communicants; a Bishop.

Oklahoma: 17 clergy and 2,000 communicants; a Bishop.

Eastern Oklahoma: 12 clergy and 1,800 communicants; a Bishop.

Thus we have for the two negro Bishop-less Provinces a total of 96 clergy and 14,000 communicants. Leaving out Brazil, for the nine combined missionary districts for white people we have a total of 99 clergy and 11,800 communicants, with nine Bishops.

A story is told of a man who rode up to the polls on a mule to vote. He could not vote unless he had some visible property. In course of time he was compelled to sell his beast. Upon going on foot to the polls and offering to vote it was inquired, "Where is the mule?" To which he replied that he had sold him. The reply came back, "You can't vote here." The outraged man made answer: "Who is doing the voting, me or the mule?" And we would like to inquire, To whom does the Church send the episcopate—to rivers, mountains, and lakes, or to human beings? If to human beings, then it is just as necessary to send it to people who are systematically treated as "a race apart" in this country as it is to send it to Liberia or Dahomey.

Plain, every-day honesty demands one of two courses. Let the Church see to it that the "color-line" is absolutely and entirely ignored; or else grant the request of her negro priests and communicants. We do not advocate the first course, for, humanly speaking, it can not be done. But we do insist upon the latter course, for it in no wise interferes with the operation of the first course, wherever it is possible; but it does provide a working plan for sections of the Church where it is inconvenient to operate the normal course. There is absolutely nothing crooked about this argument, for it travels the street called straight, a very good road for all who profess and call themselves Christians. GEORGE F. BRAGG, JR.

Baltimore, Md., January 18, 1916.

THE NAME OF THE CHURCH

To the Editor of *The Living Church*:

I HAVE been working on the name question for a long time, and am suggesting the following as the best yet, though I have never heard it proposed. (Large type please, that we may all see it the better.)

THE CATHOLIC EPISCOPAL CHURCH

Now how does it look? Have you heard it before? Does it approach what we need? I think it is adequate and sounds good.

When we confess belief in "one Catholic and Apostolic Church" in the Creed of Nicea, we are prepared to believe one Catholic and Episcopal Church, if we believe that the functions of the apostolate live on in the episcopate. For us the Apostolic Church has become the Episcopal Church. The episcopate inhered in the apostolate; and the Apostolic Church was Episcopal rather than Papal. "Epis-

copal" therefore carries with it a significance that we may not sufficiently appreciate; and in the future may need to emphasize more than to-day.

Again, an increasing number of our people want the word "Catholic" because of its constant use in the Creed, and its continuous use through centuries of the Christian era.

By the combination of "Catholic" and "Episcopal" in the title we have in substance two creedal words that have been and are in common use, and already give satisfaction to a large proportion of our members.

Though we have been duly warned not to forget the "Protestant character" of our beloved Church, I firmly believe that it is upon the Catholic and Apostolic (or Episcopal) character of our communion that the emphasis must be placed in the coming generation both at home and abroad.

My defense of this title is not, as I realize, very strongly presented, but I humbly offer it that your readers may freely criticize, and judge of its value, if they think it has any—The Catholic Episcopal Church.

ENOCH M. THOMPSON.

Washington, D. C., January 17, 1916.

To the Editor of *The Living Church*:

ALLOW me to express my endorsement of the suggestion of Rev. T. Jenkins in his letter headed "Good News," this week's issue, regarding the change of name. He says in part, "What could be better than to adopt the title in the Creed, as the Chinese and Japanese have done? We accept it in the Creed, why cannot we accept it in the title?" The Holy Catholic Church in America, in China, in Japan, in Brazil, in the Philippines—wherever our missions extend over the world! It seems to me that in recognizing that name we would be taking a step in the right direction toward the reunion of Christendom. If there is any good, logical reason why we should not use this name embodied in our Creed as our legal title I for one would be glad to know it.

Very truly yours,

E. L. MARTER.

Yonkers, N. Y., January 17th.

GENEALOGY

To the Editor of *The Living Church*:

THE suggestion advanced by the Rev. C. S. Abbott as a solution of the divergencies of sentiment and opinion that appear in the interaction and conflict of the two great schools in the Episcopal Church seem to me to involve both fallacy of reasoning and error of fact. He proposes to find something like a basis for homogeneity of thought and, ecclesiologically, a "truer conception" of the essential character of our Church by the questionable analogy of animal birth, and argues that the Episcopal Church must therefore be the product of two parent forces—"Western Catholicism and the Protestant movement"—but that it should vindicate for itself "an independent personality."

What about the Church of England? It is confessedly certain to the minds of all men everywhere, whether Papal or Protestant, Catholic or sectarian, Christian or non-Christian, learned or uninformed, that whatsoever is true of the Church of England to-day is necessarily true of the Episcopal Church, by whatever name described or disfigured. What "Protestant movement" contributed as father or mother to the origin of the Church of England? Or does Mr. Abbott accept the contention of Roman theologians that the ancient Churches were all under the Pope of Rome and that no Church can be older than its communion with the Roman Pontiff? Biological analogies and metaphorical terms are useful for illustration but should not be pressed beyond limit or drawn out of their sphere of rational application. The expression *Mother Church* has its place, no doubt, but in strict ecclesiological reasoning Catholic Churches are not in filial relation to older Catholic Churches and much less to heterodox "movements," but all alike are sisters. Constantinople, Canterbury, and—since we have no real Primacy—General Convention, form rather a sorority of ecclesiastical organizations than a group of daughters that have acquired or ought to acquire "independent personality" by ignoring each its "ancestry" and "coat of arms."

Strictly speaking, the so-called Roman Catholic Church is not, according to Anglican reasoning, one Church but a group of sister Churches that have placed themselves under the care and presidency of the Primate of Italy as their Patriarch. That Pope Gelasius so reasoned I infer from his recognition of the Archbishop of Canterbury as "Papa (i. e., Patriarcha) alterius orbis" (sc. Angliæ); and in the Nineteenth Article commentators seem generally to under-

stand that "Church of Rome" (*Ecclesia Romana*) refers only to the *see of Rome*, as one of the centers of Christendom. If we believe, as at bottom we do, that the unity of Rome is without divine or sufficient ecclesiastical sanction, we should avoid expressions that give our side away.

T. T. CHAVE.

Keewatin Academy, St. Augustine, Fla.

To the Editor of *The Living Church*:

IN this week's issue of *THE LIVING CHURCH*, the Rev. C. S. Abbott informs us that "the Episcopal Church was born of Western Catholicism and of the Reform Movement" and therefore it "has seemed both Catholic and Protestant in the sense that a child is the child of both parents." Does not this make the Episcopal Church to be exactly what Mr. Abbott deprecates, a hyphenated body?

I have always believed that the Church of England, from which the Episcopal Church derives both her faith and orders, was in existence long before the Reform Movement. A child born before one of its parents is something new to me. We are far more true to our "independent personality" when we act as Catholics than when we associate ourselves with a Protestantism to which we are in no way akin.

A. E. JOHNSTONE.

Shawano, Wis., January 17, 1916.

THE PANAMA CONGRESS

To the Editor of *The Living Church*:

IT seems to me that my friend Dr. Johnson hits the nail on the head, as he usually does, in his letter concerning the Panama Conference. What the Church needs now is a larger measure of brotherly kindness and charity. This condition will never be brought about by recriminations and counter-recriminations. Some men are prone to see in every little difference of opinion among Churchmen a "crisis" in the Church.

I have noticed that the Church usually passes these "crises" without much difficulty and finds after the lapse of time that most of them were "tempests in a tea-pot." To be frank, isn't this present "crisis" largely such in the minds simply of the few? How many of the laity are really concerned over this question, indeed how many ever have heard it mentioned? And I venture to say that to the great body of our clergy it is not even a question of academic interest. And this not because clergy or laity are forgetful of the Catholic principles of our Church, or would not defend the Church's integrity of doctrine and discipline. Rather is it, I surmise, because the large majority of us look upon all the major participants in this controversy as loyal and devoted sons of the Church who simply view the question from different angles. I am sure that my friends Bishops Keator and Edsall and Lloyd are just as strongly attached to the Church's faith and order as those who voted another way and have since advocated other measures. I have never been criticised for any lack of attachment to Catholic principles, yet I cannot see how any great calamity is to overtake the Church if we will only be content to drop the controversy. We need some Moses to come forth and cry, "Sirs, ye are brethren." Let us take time to cool off. And here is a suggestion looking to that end: For six months let the editorial writers on *THE LIVING CHURCH*, the *Churchman*, and the *Southern Churchman* cease from mentioning the subject; let the pamphleteers who feel impelled to write give us instead tracts worth while on the Church's faith and the Christian life, and let the periodic and habitual writers of letters to the "correspondence columns" restrain themselves. Such a consummation would, I believe, bring the few who now see a "crisis" one way or another in the Church an opportunity to learn brotherly love and give the rest of us clergy and laity an opportunity to "study to be peaceable and kindly affectioned one to another," going about our real business—which is, I take it, to learn charity, to present before men Christ our Saviour, and strive to make the Church a haven of peace, love, and growth in the spirit of Christ.

Keokuk, Iowa, January 18, 1916.

JOHN C. SAGE.

METHODS OF COMMUNICATING

To the Editor of *The Living Church*:

THE prevalence of an epidemic of la grippe and the presence in my congregation of communicants of tubercular tendencies have caused me to read with great interest all references in your columns to methods of communicating.

I found that members of my parish were actually staying away from the Holy Eucharist, fearing contagion through the use of the common chalice. While I do not myself believe there is any possible danger of the communication of disease germs in this way, I feel that a reasonable deference should be paid to the timidity and lack of faith of those who do fear the contraction of disease from this source. The very dread constitutes a mental suggestion that would render one liable to danger in this way.

At a recent service I explained to my congregation the report of the committee of the House of Bishops, at the last General Convention, on the use of the cup in Holy Communion (published by The Young Churchman Co., Church Booklets, No. 124). I further stated that, in deference to the prejudices of the timid ones, I would communicate by intinction those who first came forward and that if any preferred to receive the elements in the old way I would ad-

minister to them last. All but six of a large congregation preferred to receive by intinction. Everybody was satisfied and I feel that it has removed a barrier which had kept some away from the blessed Sacrament.

The suggestion offered by the Rev. H. B. Liebler, in your columns, I found entirely satisfactory. Both the chalice and paten may be held in the left hand and it is neither awkward nor inconvenient. That leaves the right hand free for the administration of the Sacrament. I know that this method has satisfied some who were fearful and has brought them back to the participation in this blessed Sacrament. I can see no possible objection to this method and it has many advantages. Certainly it is preferable to the alternative which may come by legal enactment, the use of individual cups.

St. John's Church, Corsicana, Texas. CHARLES F. SCOFIELD.

A CHRISTMAS PASTORAL

To the Editor of *The Living Church*:

I WISH every communicant of the Catholic Church might receive a copy of the letter I received from my rector the day before Christmas, and with the hope that you will give a great many of them the privilege of reading it, through the medium of *THE LIVING CHURCH*, I take the liberty of sending you herewith a copy.

I consider this a masterpiece in the expression of a rector's love for his people, and I am sure no one could read it without pausing to think.

"To the Communicants and Friends of ——— Church.

"GREETINGS:

"May the true joy of this blessed season be yours and may the love of God, so wonderfully expressed in the Incarnation, sustain you in this life and bring you unto everlasting joy in the next.

"Come and worship Christ at His altar-throne and receive Him into your soul. If you really believe in Christ begin the day with Him, commune with Him at the altar, and let His Spirit pervade your own.

"He first came as a little Babe. Let us come unto Him in the same humility and simplicity; nurtured by His Body and Blood, grow and develop like unto the Son of God.

"He gave His all for us. He asks our mind, our heart, and soul. Let us strive to be wholly His on Christmas Day and every day as He is ours.

"Come and pray for peace for the world, God's peace upon human souls. Pray for your priest and your parish. Pray for more love unto God and pray for grace to live as you pray.

"May God grant you His peace and joy and life everlasting."

Trusting you will find room for the above and that it will go to the hearts of all who read it, I am

Yours very truly,

THOS. E. GALLAGHER.

Chicago, Ill., January 19, 1916.

TEMPERANCE OR PROHIBITION

[ABRIDGED]

To the Editor of *The Living Church*:

JESUS CHRIST was a temperance advocate; Mohammed was a prohibitionist. Jesus Christ came into the world to bring peace and salvation; Mohammed (like the Kaiser) would conquer the world with the sword. Which of these two shall we follow? Surely Jesus Christ. If every state in the Union would only produce a "Wilberforce" who would carry through a bill in each state legislature abolishing the sale of whiskey, brandy, gin, and rum, except for medicinal and commercial purposes, and yet permitting the sale of light wines, pure beer, and sweet cider, our unhappy controversies touching liquor would soon be a thing of the past. Our "distilled" liquors are the cause of our chief evils.

Ontario, Canada.

(Rev.) C. A. FFRENCH.

THE PRAYER FOR CONGRESS

To the Editor of *The Living Church*:

FOR a long, long time parishes have fallen into the habit of neglecting the Prayer for Congress.

We are in the midst of perilous times and unfortunately Congress in partisan zeal on both sides has forgotten the gravity of the situation.

Would it not be well for parishes to be faithful to the rubric which says, "To be used during their session"?

Never in its history has Congress more needed "divine guidance" and the prayers of the people than now.

C. H. BEAULIEU.

Le Sueur, Minn., January 17, 1916.

MOVING PICTURES FOR RELIGIOUS SERVICE

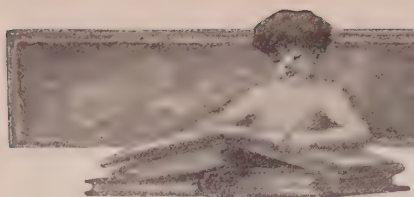
To the Editor of *The Living Church*:

SEEING an inquiry in *THE LIVING CHURCH* regarding motion pictures I would say that if the inquirer would notify the Church and School Social Service Bureau, 80 Fifth avenue, New York City, I have no doubt but that they will be able to supply him with the subjects desired. As I do all my booking through them, I can recommend the subjects they send out.

Yours very truly,

GEO. MARNEY.

Newark, N. J., January 18, 1916.



LITERARY

LITURGICAL

Some Principles of Liturgical Reform. By W. H. Frere, D.D. Second Edition. The Young Churchman Co. Price \$1.

We welcome this cheaper edition of a book that appeared first in 1911, for in our American Church the questionings about the revision of our Prayer Book are beginning to be general, and very soon the whole matter will be before the Church in a definite and pressing way. As for the author, we are accustomed to the classic "Procter and Frere," but in reality from Procter to Frere is a long step ahead. More sound knowledge of liturgics is available now than ever before, and Fr. Frere is foremost among Anglican scholars in that deep and patient research which has corrected the liturgical snap-judgments that so many of us were taught to accept. No one could speak to us with more obvious authority, and few could be more cautious than he is here. The idea is, apparently, to suggest not what would be liturgically ideal, but what there is a reasonable prospect of getting through. This caution seems to us excessive on the subject of the Eucharist. It is urged that the Oblation be restored to the place where the American Prayer Book has it, the Our Father be placed before the Communion, and the Prayer of Humble Access just after the Comfortable Words. It is acknowledged that it would be better to have an Invocation of the Holy Spirit, such as the American book has always had, but—some day, not yet. There is scarcely any other substantial change urged for the Eucharist.

The most instructive part of the book is Chapter V, which describes the different forms of prayer, the terse, Western collect in one compact sentence, and the eucharistic prayer in many sentences, of which our only fair example is the Consecration of the Eucharist. Most of our specially composed prayers now fall a bit lamely between these two types and are "stringy." The origin of versicles, in connection with silent intercessions, is, for the first time we believe, clearly set forth.

The imminence of our own revision suggests the examination of such proposals as seem to bear on our own case:

(1) Services for black-letter days (with a revised kalendar): this would be significant for places where a daily celebration is the rule.

(2) Proper psalms for Sundays: finding the places would be troublesome unless such psalms were printed together, and then the book would be bulky. Printing our twenty Selections together would offer relief at less cost.

(3) A Lenten substitute for *Te Deum*.

(4) Substituting for Evensong two services, a shortened Evensong and either Compline or a non-liturgical service. This would offer a choice of two good popular night-services.

(5) Slight changes in the Eucharist, as above. It is hoped that the American Church may lead the way in this matter.

(6) Adult Baptism: the present office is only a modified infant Baptism; it ought to be better adapted and much more splendid, as in patristic times.

(7) Anointing and Reservation for the sick.

(8) Adequate notice of the dead person at his burial: the 1549 burial office would make a good model.

Nearly everyone will soon have something to say about proposed enrichments of our Prayer Book. But no one ought to be content with expressing simply what he "feels" regarding this or that suggestion. As has been said of *The Prayer Book Revised*, for competency of judgment the contents of this book are practically indispensable.

B. S.

THEOLOGICAL

The Holy Spirit in Thought and Experience. By T. Rees, M.A. In the "Studies in Theology" series. New York: Charles Scribner's Sons. Price 75 cents.

A recent work on St. Paul notes as one of the influences of our time leading us to fresh appreciation of the great Apostle, "the strong breeze which is driving modern thought in the direction of pragmatism." Mr. Rees' book has been wafted to us upon this breeze. It assumes, without pausing to assert it, that in theology, as in philosophy, experience is primary—the raw material out of which doctrines are wrought, and the test by which their validity is to be tried. From this standpoint the author reviews the various stages through which the doctrine of the Holy Spirit has passed, from the time of its first emergence in the Old Testament up to the present day, and seeks at each new stage to test the soundness of the process by which the advance has been brought about.

Significantly enough, here again the pragmatic temper is found claiming St. Paul for its own. "Notwithstanding the incomplete

development of the doctrine of the Spirit by Paul," writes Mr. Rees, "nowhere else in the New Testament, nor indeed in subsequent Christian thought, did the conception acquire a content so rich and living as in his writings."

As the doctrine came in succeeding periods to gain in definition and interpretation, it lost in corresponding measures its Pauline vividness and reality. At the hands of the Fathers and the Councils it suffered from undue attention to schematic considerations, from the impulse, that is, to evolve a thoroughly symmetrical creed. And the element of artificiality thus introduced has hampered all subsequent efforts to bring the doctrine into closer touch with religious experience, or to relate it satisfactorily to any acceptable system of thought. One unfortunate result, so Mr. Rees contends, is that "at present men's working theories of the universe and their religious faith are widely divorced from each other, much to the detriment of both." "The Holy Spirit still works in the world, but our framework of thought does not help us to recognize in its working the supreme love of Christ, and the power of the God of the universe."

It is interesting to note again that almost the last word is given to St. Paul. In connection with stressing the need for a restatement of the doctrine, the author observes: "Theology, in the doctrine of the Spirit, has preserved something of the facts of God's dealing with man, and has revealed the vastness of the problem which they present to the human mind, but it has scarcely improved upon St. Paul's conception that 'the Lord (Jesus Christ) is the Spirit.'" It is not altogether to be deplored if "the strong breeze which is driving modern thought in the direction of pragmatism" is also driving it back to St. Paul.

On the historical side the book is a thoroughly able and valuable contribution to a department of theology which has on the whole received surprisingly little attention.

C. B. H.

The New Testament Doctrine of the Holy Communion. By the Rev. G. Estwick Ford, B.A., Vicar of Bilston. Longmans, Green, & Co., 1915.

This little volume, which professes to deduce the New Testament Doctrine of the Holy Communion, seems really a piece of the popular propaganda of the day toward a Pan-Protestantism. It aims at proving that the New Testament, therefore by inference the Church of England, teaches a doctrine of the Blessed Sacrament indistinguishable from that of historic Protestantism as against the historic Catholic doctrine. The animus of the author is evident from this brief quotation: "There is nothing in the *Order of Administration* or in the *Church Catechism* to suggest in the faintest way any idea of a presence of our Lord's body and blood in or with the consecrated elements." Nothing is adduced to support this statement; indeed, the entire argument is based on a confusion between the words "real" and "spiritual," as if the presence of Christ in the sacrament could not be real and spiritual at the same time. It scarcely merits more detailed refutation.

L. G.

BIOGRAPHY

Life of John Edward Nassau Molesworth, D.D., an eminent divine of the Nineteenth Century. By his youngest son, Sir Guilford Lindsey Molesworth, Knight Commander of the Order of the Indian Empire; Portraits and other Illustrations. Longmans, Green, & Co. Price \$1.50 net.

The principal reason given for publishing this biography is that in the lately published life of John Bright some unfair and unjust remarks were made by the writer of that book on Dr. Molesworth's actions in Rochdale, where John Bright lived and where he was also a bitter opponent of the Church, often going out of his way to oppose the rector in the great work he did in that town. The author fully justifies his distinguished father and conclusively proves that the opposition to his work was the outcome of bitter Protestantism and largely fostered by the dissenters of the town.

Dr. Molesworth was not one of the Tractarians of his time, but he was disposed to favor them in the necessary reforms of the Church. Indeed he himself was a leader in the removal of many of the bad customs into which the Church had been allowed to drift by the slovenly clergy and the indifferent laity of the early part of the last century. The reading of this biography will prove interesting to the general reader while to the student of the Church's history of the last century it will add materially to the already numerous books on that subject.

The wonderful changes wrought in Rochdale by Dr. Molesworth stamp him as a great leader in the attempt to restore to the Church her rightful heritage of worship and order. Dr. Molesworth was the first man to write on the subject of the revival of Convocation and his persistent endeavors in this direction did much to bring about the end he sought.

J. RUSHTON.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

MISS EMERY begins the forty-fourth annual report of the Woman's Auxiliary by saying that for the first time in its history the officers and members of this great society were asked to take part in the meetings of a special committee of the Board of Missions. This refers of course to the Emergency Fund so promptly raised, in which the aggressive methods of the Auxiliary certainly were a large factor of success. "These weeks of emergency," she says, "have prompted us to future continuous endeavor. An emergency is something unusual. Should it occur every year it would cease to be an emergency. The Auxiliary would do its part that it should not happen again." Our secretary believes that the increased spiritual devotion of the Auxiliary and of Churchmen accounts for the fact that a year in which dire need and suffering, caused by the war, have called for constant giving has also been a year of enlarged missionary giving.

Proceeding to the absorbing topic of the coming Triennial, Miss Emery would have us look beyond the giving of money: "some careful reckoning should be made of how the lives of our United Offering missionaries may be best fitted for the work that is waiting to be done, and where and how they may be used to best advantage." She speaks of our excellent training schools and wishes that the Auxiliary would inform itself more fully about them and bring them to the attention of young women and girls. These schools, offering so much in the way of training for helpful lives, she feels are not sufficiently understood and—perhaps—appreciated. "On every side," she writes, "one sees the signs that the women of the Church are increasingly unsatisfied in *working upon the surface* and are trying to find the opportunity for and the way to personal dealing with the verities of life which are the things of God."

PROCEEDING FROM these uplifting thoughts we are moved to speak of a matter in connection with the United Offering which has been brought to attention by several thoughtful and generous Churchwomen. Is it not possible that the money part of this great offering is being pushed into a systematic and business rut which defeats its purpose? The Auxiliary has its systematic offerings which are paid as a sacred debt at the Auxiliary meetings each month. The United Offering is differentiated from the systematic by being called a thank-offering; something to be given in times of joy or sorrow, at unusual times, an offering which is to be optional, although urged upon every woman who loves the Church. The box-openings were suggested as gentle incentives to a larger interest in the United Offering, and this occurrence, twice yearly, formed a useful emphasis of this offering and, incidentally, added something in the way of interest on the money. But when it comes to having the thing down to so fine a point that our United Offering is collected weekly or monthly and we are requested to have it ready, it takes off a very large degree of the spontaneity of the offering; the thank-offering becomes another systematic offering. This is one of the reasons why some Churchwomen tell me they are now giving three dollars a year whereas they formerly gave five, ten, and fifteen. "It is not spontaneous any more," said one of these. "It is being drained from us." Our ardent and resourceful United Offering treasurers perhaps do not consider this point of difference. In their kindly zeal they are intent upon ways and means and are willing to take any amount of personal trouble to swell the sum which their diocese shall send next October. "Zeal, all zeal," was what Midshipman Easy gave as his excuse, and it is zeal no doubt that has made our splendid offering what it is. But this thought is thrown out for the consideration of our United Offering treasurers.

ONE OF OUR United Offering missionaries sends a letter from San Juan, Porto Rico. Miss Iva M. Woodruff of St. John's School, graduate of the Teacher's College, New York, and the Cleveland (Ohio) Kindergarten Training School, has

been in Porto Rico for several years and has from time to time sent encouraging and interesting letters. She writes:

"Very recently an effort was made to interest the older girls of our Sunday school in forming a branch of the Junior Auxiliary. Far away from the knowledge of such societies in the States, it is difficult to get some of them to reach higher than the club idea. It was thought best to start them to doing something all together, so, on short notice with much enthusiasm, they gave a sale in the yard of St. John's School. A Japanese tea-garden, an Indian booth, home-made candy-table, a punch-bowl, and flower-girls in costumes were the attractions. It was very successful and the profits of the sales amounted to nearly \$20. Some of this money goes to our mission in Manati, through the sale of chains and trinkets. A meeting has been held since at which officers were elected, and we are fairly launched now on our year of service as Juniors. Through our salesroom at the Church Missions House we hope to increase our treasury and, at the Bishop's suggestion, choose the objects for our missionary offering. The girls have the blue boxes and have made their pledges heartily, so we are hoping to be a faithful branch with the right spirit in all things, praying, learning, and giving without ceasing.

"Porto Rico has just been visited by Mrs. Hollis Hill, who represents the Interdenominational Committee of Missions of the Central West, with headquarters in Chicago. Through this organization federations of women's societies for the study of missions are springing up everywhere, centralizing their work, training to a high standard leaders and lecturers, and sending out representatives such as Mrs. Hill and Mrs. D. B. Wells of Chicago to study missions firsthand and report their investigations. The summer schools at Winona in Minnesota, in which a number of our own Church people are active, are feeding grounds for this work. Mrs. Hill has a delightful personality and our own Bishop took pleasure in entertaining her and among other ways took her to Manati to see the wonderful work which Mrs. Droste and her husband are doing there. Mrs. Hill returned from her trip through the island with one idea uppermost which may appeal to some of our own people. She was greatly impressed with the need of a high-class boarding school for the best class of Porto Rican girls, conducted as are our most select schools in the States, perhaps with a married couple at the head of it whose influence will be appreciated among the Porto Ricans. Her idea would be to make this school interdenominational, as she thinks that no one Church would be equal to the enterprise.

"Bishop Colmore has his own plans for our school next year, which when perfected may include a boarding department.

"Mrs. Hill upon reaching the States will start at once upon a lecturing tour. After her visit here, some of our Auxiliaries might be glad to hear her report, as she was deeply interested in our work."

THE LETTER printed below may offer a way for many to dispose of Christmas cards before they have been packed away:

"In THE LIVING CHURCH of January 15th you write of Christmas cards. Entirely too lovely to be short-lived, one should devise some way in which their beauty may be enjoyed by others. Of course the Church Periodical Club renovates used cards, is very busy over them; and I do many myself for them; but especially do I like to work over cards bearing religious pictures, framing the pictures in *passe-partout* for use as little gifts and aids to unfortunate girls in the Church Mission of Help, the Bedford Reformatory, House of Mercy, and such places. I have difficulty in procuring enough of these small, religious, colored (preferably), or plain pictures such as come on cards; and if you would be able to send me some, it would be a great help. I use even post-cards that are written on; and the verses of cards can be framed below the picture, if they apply to all the year, not to one season, or can be pasted on the back. When framed they are so attractive; and I have been told that girls have asked for religious pictures to help them and that my tiny framed ones have been much used."

The address is Miss Antoinette Cole Comstock, South Hillcrest avenue, Park Hill, Yonkers, N. Y.

A NUMBER OF YEARS AGO, Mrs. John Sherwood, who was an up-to-date and sensible writer on many current topics pertaining to womankind, said that it frequently happened that, after the heavy cares of rearing a family were over, a woman had

about ten years of splendid activity which she should devote to the well-being of the human family. Many exemplifications of this fact does one see among Churchwomen who give not only willingly but eagerly of their remaining strength and intellect. It is not enough for them to do passively the routine work of the ordinary Churchwoman, but to study, to devise, and to consider new means by which they may bring the conception of God nearer to others. God's blessing seems to react peculiarly upon the work of such women, and a great influence lies with them, whether because of the mellow wisdom which comes in the wake of years, or because a garnered kindness shows in all they do, or because a blessing has been promised to such as strive. This department is often enriched by their writings and doings. Just recently one writes of the careful thought she has given to such a prosaic thing as substituting for a Bible class teacher. It would be an easy thing to take some of our prepared lessons and fill up this short time, but this is where the individual beauty of carefully thought-out work shows itself. She writes,

"I have chosen for my talks the Festival Anthems and National Hymns in the Psalms, and to me it is perfectly inspiring. I find that very few of to-day know the Psalms—our grandmothers knew the Psalms, their granddaughters do not. The sixty women in the class are polite enough to say that they enjoy these lessons. . . . This Lent I shall use the *Conquest of the Continent* in connection with Social Service in the Episcopal Church."

AN INTERESTING letter concerning an old Prayer Book was sent to this department lately, together with an old-time and very tender verse which was written therein. We are indeed sorry that this good letter, on which we were counting for this week's page, was accidentally destroyed.

ANOTHER LOVER of "The Mistletoe Bough" writes that the first line of the second verse was correctly printed in the poem as we gave it a few weeks since. "How long it is since I heard it sung by the Christmas waits in London streets," he adds.

THE DIOCESE of Michigan City has a special secretary to attend to the circulation of the *Spirit of Missions*. She reports a gain of twenty-five in the last year, making a total of one hundred copies in that diocese.

MRS. JOHN HENRY HOPKINS is giving a series of lectures on Famous Women, for the benefit of the Auxiliaries of the Church of the Redeemer, Chicago, of which her husband is the rector.

A VANISHING RACE

BY A PARSON

OUTSIDE of a few well-known anecdotes of George Washington, Frederick the Great, Isaac Newton, and John Wesley, there is no better known eighteenth century story than that of Robert Raikes. The mental picture of Raikes gathering children from the fields and the streets on Sunday to learn to read and write is as distinct as the framed representation of the deathbed of Wesley. When nearly thirty years ago I saw a little country Sunday school with children carrying books and slates, with a benignant teacher who might have answered for one of Hannah More's assistants, the picture grew more vivid.

Any person upwards of seventy with a passable memory can tell us of neighborhoods in which it was hard to establish public schools. As in all cases, extremes met, rich people who had no children objected to paying taxes for the children of others—in many a farmhouse it was argued that if poor children learned to read and write they would not work. Thousands of illiterates declared that as they had got along without schooling so could their children. Between the miserly rich and the ignorant poor—that is, between those who could best afford to pay school tax and those who most needed schooling—the fight was a hard one. If a young teacher could hear an old lawyer's account of the battle waged by Thaddeus Stevens for public schools here on Pennsylvania soil, she could scarcely believe the extent of the line of opposition.

Next, two obstacles lay in the path of the public school. Many respectable citizens deemed sending their children to a free school as almost on a par with sending them to a county poorhouse. The intensity of this prejudice can hardly be under-

stood. Oddly enough I stumbled across a relic of it. A certain quiet country neighborhood had more than the average of prosperity, and nearly every man could afford to send his children to a local temple of learning under the care of the Friends. One of the residents was speaking to me of the old-time prejudice against the free school, and he added, "By the way, it would take some moral courage for a house-owner to send his children to the school opposite." We pause in our walk, the door opened, and the youngsters came running from their desks. Truth to say, they were not bad children, but all looked as if they were born in poverty, born in dullness, born to be seekers of alms. It was a small building, the master was a respectable man, but he seemed to feel himself an unfortunate with unfortunates. Not a child looked as if his father owned a farm or a workshop, they looked as if their parents did odd jobs, unskilled labor, and looked for assistance whenever bad weather prevented grading. Reader, rememberest thou Cocks Moor as Miss Yonge describes it? This was as Cocks Moor. Within a dozen years I lighted on this picture. Sixty years ago there were a number of small villages in which the skilled mechanic, the farmer, the fisherman who owned his boat, frowned on the public school.

Still another briar in the path—now almost forgotten—should be noted. The rougher element of those opposed to public schools encouraged their children to be insolent to their teachers and to resist them even unto violence. Despite those who talk of the model children of the good old times, this is what sometimes happened: The schoolmistress would tell Bill to be quiet, Bill would invite her to mind her own business, a forward movement on the teacher's part would be followed by William's swift retreat, William, once out of doors, would swear loudly at the teacher, probably throw a few stones at the windows, and then go home to report all this to his proud father. Over his pipe and glass, William's father would tell all this to his cronies, also opposed to public schools. They would repeat at their domestic boards how Bill resisted public school oppression, and their boys would go forth inspired by like ambition.

Of the men and women who have reached the eighties or the nineties a larger percentage than is supposed learned to read and write in Sunday schools. Perhaps a considerably larger proportion of the old persons who can read and write German were taught in Sunday schools. Private schools were so expensive that many persons could not afford to send their children thither. If the upper strata of a ward sneered at the public school and the lower strata swore at the teacher, a sensitive child might plead not to be sent to such a place. What the Sunday schools did for education, secular as well as religious, what they did for refinement, for the plainest kind of plain good manners, cannot be told.

Those who learned in the old-fashioned Sunday schools to read, to write, and to count have, the majority of them, gone from our ken. Here and there a survivor tells us a fact or so concerning past conditions. History has its monuments known to everyone, and it has its scrap heaps that seem to be overlooked.

UNTIL PEOPLE CARE

IT was the very worst day of winter. Sleet was falling stingingly and the wind was sharp. At the door of a New York office building an old woman was sitting on the doorstep, ragged, bruised, helpless. One or two young men were mocking her and urging her to get up. She made her way into the building and tried to crawl up the stairs. The elevator man did not know what to do. He was a converted man, a mission convert, and knew what it meant to be cold and homeless. It seemed terrible to drive the woman out into the storm again. But he had to report to the superintendent. He could not leave his elevator and could not have the woman dragging herself about the stairs. She reached the second landing and threw herself down, groaning. The superintendent arrived on the scene and said that he would telephone at once for the police wagon. Evidently the woman heard and understood, for she got up, staggered down stairs, went out the door and disappeared in the storm.

And not one woman, but hundreds in New York that night, were homeless, friendless, helpless; not one man, but thousands. What to do?

Oh, a thousand things!

But first of all to care. We must get to the place where we grieve about it: where we suffer about it. Then perhaps something will be done.—*The Christian Herald*.

Church Kalendar



Jan. 30—Fourth Sunday after Epiphany.
 " 31—Monday.
 Feb. 1—Tuesday.
 " 2—Wednesday. Purification B. V. M.
 " 6—Fifth Sunday after Epiphany.
 " 13—Sixth Sunday after Epiphany.
 " 20—Septuagesima Sunday.
 " 24—Thursday. St. Matthias.
 " 27—Sexagesima Sunday.
 " 29—Tuesday.

CALENDAR OF COMING EVENTS

Feb. 8—Synod, Province of the Southwest, St. Paul's Church, Kansas City, Mo.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA
 Rev. Hudson Stuck, D.D.
BRAZIL
 Rt. Rev. L. L. Kinsolving, D.D.
CHINA
ANKING
 Miss S. E. Hopwood.
HANKOW
 Miss S. H. Higgins.
 Rev. S. H. Littell.
SHANGHAI
 W. H. Jeffreys, M.D.
 Rev. F. L. H. Pott, D.D.
JAPAN
TOKYO
 Rev. Dr. C. S. Reifsnider.
SOUTH DAKOTA
 Mrs. George Biller (during January and February).
 [Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

Personal Mention

THE REV. RAYMOND ADAMS and Mrs. Adams are spending three months in Florida, at Orange Park, near Jacksonville. He is away for rest from responsibilities, and the Rev. C. L. Short of Worcester is caring for his parish at North Brookfield, Mass., during his absence.

THE REV. A. W. BELL, who for nearly three years has been in charge of St. John's Church, Arcata, and St. Mary's Church, Ferndale, in northern California, diocese of Sacramento, has resigned to become rector of St. Mark's Yreka, in the same diocese, and will be general missionary of Siskiyou and Shasta counties, holding services at Redding, Sisson, Dunsuir, Hornbrook, Fort Jones, and other places. He takes charge February 1st and will reside at Yreka, Siskiyou county.

THE REV. A. I. ERNEST BOSS, rector of Grace Church, Gallon, diocese of Ohio, has accepted the call to the rectorship of St. Paul's Church, Free-mont, in the same diocese, and will enter upon his work there on Quinquagesima Sunday.

THE REV. GEORGE CLICKNER, rector of Grace Church, College Hill, Cincinnati, Ohio, who is Bishop Vincent's secretary and secretary of convention, is recovering from an attack of grip.

THE REV. FRANK BERNARD DRAPER has resigned the rectorship of All Saints' Memorial Church, New Milford, Conn., on account of a serious break-down. He will make his home, for the present, with his sister at Merrick, Nassau county, N. Y.

THE REV. E. W. FOULKES, of St. Paul's Church, Minersville, Pa., has been called to be rector of St. Mary's Church, Rockport, Mass. He will enter upon his duties February 6th, and should be addressed at St. Mary's rectory, Rockport, Mass., after that date.

THE REV. H. C. GOODMAN has resigned from St. David's Church, Indianapolis, Ind., and accepted charge of Trinity Church, Lawrenceburg.

THE REV. H. L. HADLEY, rector of St. Paul's Church, Martins Ferry, Ohio, has accepted the call to the rectorship of St. James' Church, Zanesville.

FOURTH SUNDAY AFTER EPIPHANY

St. Matthew 8:24—"He was asleep."

Asleep! His own unwatch'd! The thought appals!
 The all-seeing Sire even as the careless gods
 Who dream on high Olympus! The sparrow falls
 Unnoted then! Love fails! Creation nods!
 Not so: the body's sleep no barrier makes
 For Love divine, and at the needful hour,
 While sleeps the visible, the spirit wakes;
 Sounds o'er the storm-toss'd deep the voice of power.

So life builds steps for faith to climb, to grow
 From sleep to absence; thence, made free from mesh
 Of matter, chain'd no longer to the flesh,
 In glad commune of spirit God to know.
 Lord, grant us grace to see all props withdrawn,
 Yet trust Thy constant love through dark to dawn.

HERBERT H. GOWEN.

THE BISHOP OF ATLANTA has nominated to the chapter of St. Philip's Cathedral, the Rev. THOMAS H. JOHNSTON, rector of All Saints' Church, Mobile, Ala. The chapter has unanimously elected Mr. Johnston as Dean, and he will enter upon his duties the first week in February.

THE REV. F. BARNBY LEACH, rector of St. Thomas' Church, Brandon, Vt., but temporarily serving as curate at St. Paul's, Burlington, has accepted the rectorship of Christ Church, Montpelier, Vt., entering upon his duties the last of February.

THE REV. DR. O. H. MURPHY is residing in Princess Anne, Md., seeking health.

THE REV. GILBERT A. OTTMAN, until recently rector of Holy Trinity Church, West Palm Beach, Fla., is now settled as rector of Trinity Church, Findlay, diocese of Ohio.

THE HOME ADDRESS of the Rev. W. M. PART-
 RIDGE is at Wollaston, Mass. By a double error, it is incorrectly stated in the *Living Church Annual* as Portsmouth, N. J.

THE REV. PERCY J. ROBOTTOM, formerly rector of Prince George, Winayah, Georgetown, S. C., has accepted a call to the rectorship of St. Timothy's Church, Columbia, S. C. He succeeds the Rev. W. S. Poyner, who went to Birmingham, Ala., the first of the year. The new rector will assume his duties on the first Sunday in February. He will also conduct services at Trinity mission in the mill section of the city.

THE REV. HUGO P. J. SELINGER of St. James' Church, Dillon, Mont., has been ordered by his physician to go to a lower attitude, on account of some heart trouble.

THE REV. G. C. WALLER of Louisville, Ky., is supplying St. Paul's, Jeffersonville, Ind., until a rector is secured.

ORDINATIONS

PRIESTS

KENTUCKY.—On Tuesday, January 11th, in Grace Church, Paducah, the Rev. ARTHUR W. BROOKS and the Rev. JOHN B. ROBINSON were advanced to the priesthood by the Bishop of the diocese, the Rev. Charles E. Woodcock, D.D. The candidates were presented by the Rev. Clinton S. Quin, rector of Grace Church. The sermon was delivered by the Rev. W. F. Renneberg, rector of St. Paul's Church, Hickman. Mr. Brooks will continue in charge of St. John's, Uniontown, and the adjoining missions, and Mr. Robinson is in charge of the missions at Columbus and Fulton.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY. — D.D., upon the Rt. Rev. PAUL MATTHEWS, Bishop of New Jersey, and the Rt. Rev. GEORGE YEMENS BLISS, Bishop Coadjutor of Vermont.

QUIET DAY

NEW YORK CITY.—A quiet day for men will be held in the Church of St. Mary the Virgin on February 22, 1916. For information apply to the conductor, the Rev. J. G. H. BARRY, D.D., 144 W. Forty-seventh street, New York City.

ORANGE, N. J.—A quiet day for women will be given by the Rev. J. O. S. Huntington, O.H.C., at All Saints' Church, Orange, N. J., on St. Matthias' Day, Thursday, February 24th. Those desiring to attend should make early application to the Sisters of the Holy Nativity, care All

Saints' Church, corner of Valley and Forest streets, Orange, New Jersey.

DIED

FLIEDNER.—Entered into life eternal January 15th, at Butler, N. J., LOUIS FLIEDNER, brother of the Rev. August C. Fliedner, vicar of Grand Rapids, Wis.

Of your charity pray for the repose of his soul.

FRAILEY.—Entered into life eternal on January 11, 1916, at the residence of her brother-in-law, Frank Staley, Esq., in Philadelphia, MARIA VEAZEY FRAILEY, wife of the late William H. Frailey, and daughter of the late John Brown Parker, of Carlisle, Pa.

"Sleep on, beloved, sleep and take thy rest,
 Lay down thy head upon thy Saviour's breast:
 We love thee well, but Jesus loves thee best.
 Good-night."

GRIMSHAW.—Mrs. THOMAS C. GRIMSHAW, for seventy years a communicant of St. Stephen's Church, Pittsfield, Ill., died January 14th, aged 83. She was a woman widely beloved for her many exalted traits of character. A daughter, now deceased, was the wife of the Rev. E. P. Little of Elizabeth, N. J.

HENDERSON.—Suddenly, in Zanesville, Ohio, the Rev. WILLIAM ANDREW HENDERSON, rector of St. James' Church, after a faithful ministry of nearly a quarter century.

JESSUP.—In Philadelphia, January 14th, EDWARD PELHAM, son of the late Rev. Edward Jessup of Brooklyn, N. Y., aged fifty-one years. Interment at Westfield, Mass.

Requiescat in pace.

JOHNSON.—In Philadelphia, January 17th, ARTHUR VAUGHAN JOHNSON, aged thirty-nine, youngest son of the Rev. Dr. and Mrs. Myron A. Johnson of Northampton, Mass. Interment in Fairview cemetery, Chicopee, Mass.

LAWTON.—Entered into life eternal on Friday, November 19, 1915, at Brooklyn, N. Y., BENJAMIN HALL LAWTON, in the seventy-fourth year of his age. The burial took place in the Lawton family lot in Greenwood cemetery on December 2, 1915. "He was a man of the finest feelings, and of real Christian faith."

Grant him, O Lord, Thy eternal peace, and may light perpetual shine upon him.

MCCARROLL.—EMILY MIDDLETON, wife of Canon MCCARROLL of St. Paul's Cathedral, Detroit, on January 11, 1916.

THOMPSON.—At the St. Margaret Memorial Hospital, Pittsburgh, on January 14th, the Rev. WILLIAM THOMPSON, D.D., at the age of 82. Funeral at St. James' Memorial Church on Sunday, Bishop Whitehead officiating, assisted by others of the clergy. Interment at Gambier, Ohio.

WEEKS.—Entered into rest at her home in Rutland, Vt.; early in the morning of Friday, January 14th, after a very brief illness, MARY ELIZABETH FARRAR, widow of the late Joseph Seelye WEEKS, of St. Albans, Vt. She was the mother of eight sons, the eldest of whom was the late Rt. Rev. William Farrar Weeks, Bishop Coadjutor of Vermont. Five of her sons survive her. The burial office was said in St. Luke's Church, St. Albans, on Saturday, January 15th. The Rt. Rev. George Y. Bliss, D.D., Bishop Coadjutor, officiated, assisted by the Rev. Edward S. Stone of Swanton, and the Rev. G. W. Smith, rector of St. Luke's.

"Her children arise up and call her blessed."

MEMORIALS

WILLIAM J. MILLS

Minute adopted at a meeting of the vestry of St. Paul's Memorial Church, East Las Vegas, New Mexico, on Tuesday, January 4, 1916.

On Christmas Eve, December 24, 1915, God called to his reward our well beloved friend, senior warden, and lay reader, the Hon. WILLIAM J. MILLS, in the sixty-seventh year of his age.

Ever since William J. Mills came to Las Vegas, he has shown a deep and sincere interest in the concerns of St. Paul's Memorial Church. Since St. Paul's became a parish on September 14, 1900, he has been our one and only senior warden, and in the fulfillment of his duties he was ever "found faithful." At meetings of the vestry he was regular and prompt and in its deliberations he was wise and true.

For twelve years he has been our lay reader, always ready to give a lay reader's assistance to the rector whenever occasion required. In his attendance at the services of the Church he set a splendid example to the men of this community, being always found in his place in church on Sundays and taking his part in the services, even when, as frequently happened during his terms as chief justice of the territory, it required long and tiresome journeys from distant points. We shall miss him and his cheerful presence very greatly. His "going hence" is to us a distinct loss.

William J. Mills was possessed of many excellent characteristics, qualities which endeared him to us in the strongest of bonds. He was a courtly gentleman, the courtliest of our acquaintance, affable and kindly toward all, holding animosity against none. The poorest and most unlettered was to him as the rich and the philosopher. He was loyal and steadfast in his friendships and his word could always be relied on with absolute confidence.

As husband, father, friend, and Churchman he left us an example which it would be well for all of us to follow.

"May God give rest to his soul, and may light perpetual shine upon him."

EDGAR F. CONEY

A true Christian, a sincere friend, a devoted husband, and loving father, patient under his suffering, ever bearing a pleasant smile and a kind word for all. None knew him but to love him. His amiable disposition, bright smiles, pleasant greeting, and gentle manner endeared him to all. A truly Christian gentleman, whose moral influence was indeed worthy of imitation. He had friends innumerable, enemies not one. Verily Heaven is growing richer and the world poorer by the passing hence of such noble characters as our dearly beloved friend. His life and example will stay with us as imperishable history of our parish, and in our sorrow we extend to the loved ones he has left our hearts overflowing with sympathy, but with gratitude to God that we have had wrought into our lives a character of such sweetness.

He is not dead but sleeps, and it is a blessed comfort to know that he is now at rest with God.

"Asleep in Jesus, blessed sleep
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

J. J. CROWLEY,
W. T. PARKER,
A. V. WOOD,
Committee.

RESOLUTIONS

To the memory of EDGAR F. CONEY, who departed this life December 10, 1915.

WHEREAS, It has pleased Almighty God, in His all-wise Providence, to call hence our dearly beloved friend and brother vestryman, EDGAR FAIRCHILD CONEY, and,

WHEREAS, It is with sad hearts and deep sorrow we bow in humble submission to the will of our Heavenly Father, who doeth all things well;

Therefore be it Resolved, By the members of the vestry of St. Mark's Church, Brunswick, Ga., that in his departure we sincerely mourn his great loss as a vestryman, and desire to bear testimony as to his loyal character and high Christian ideals, having devoted himself to the service of his God, being always upright and honest in his convictions, standing for the right, which made him an example for this vestry and his friends, long to be remembered;

Resolved Further, That the passing away of this truly Christian character has made a vacancy in our vestry which will be difficult to fill. His wise counsel, devotion to and unflinching love for his Church, will ever remain fresh in the memory of those he has left behind;

Resolved Further, As an active worker in Church affairs, his counsel and advice will be sadly missed by every member of the congregation;

Resolved Further, That a copy of these reso-

lutions be inscribed on the minutes of the parish, and a copy sent to the family of the deceased, and one to THE LIVING CHURCH for publication.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage will find much assistance by inserting such notices.

WANTED

POSITIONS WANTED—CLERICAL

SOUTHERN VICAR seeks chaplaincy of institution or college, or curacy, or rectorship, or string of mission stations. Columbia and General Seminary man. Young but experienced. Address 521, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST obliged to move for climatic reasons desires correspondence with parish or Bishop. Energetic, successful. Address DOCTOR, care LIVING CHURCH, Milwaukee, Wisconsin.

D. R. CYRUS TOWNSEND BRADY is open to engagements for courses of lectures or sermons Sundays and week days during Lent.

POSITIONS OFFERED—MISCELLANEOUS

LAY ASSISTANTS WANTED.—The rector of a poor but, from the standpoint of opportunities for good work, important parish in Greater New York wants four leaders. Two men are needed for one evening each week. Two women are needed to visit and help in societies for one or two afternoons each week. Sound Churchmanship, good common sense, and a desire to serve God and man without pecuniary reward are the qualifications. Apply to STEWARD, care LIVING CHURCH, Milwaukee, Wis.

VICE-PRINCIPAL WANTED for Girls' Boarding School for next year. Must hold Master's degree from a first-class College, and be a communicant of the Church. Apply stating full particulars and salary expected (room, board, and laundry provided) to "SISTER," care THE LIVING CHURCH, Milwaukee, Wis.

WANTED.—By March 1st, to come to country near Baltimore, nursery governess for two children aged 3½ and 1½ years; English, Scotch, or Swiss preferred (Protestant); good home and wages. References exchanged. Mrs. R. B. HOPKINS, Woodbrook P. O., Md.

ENGLISH GOVERNESS WANTED.—To take entire charge of two little boys in Canadian family. Must have references. Protestant. Write for particulars to Mrs. T. B. FUTCHER, 23 West Franklin street, Baltimore, Md.

ANY INTELLIGENT PERSON may earn a steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

VOLUNTEER Sunday School Teachers and Parish Visitor needed at ALL SAINTS' CHURCH, 292 Henry street, New York.

POSITIONS WANTED—MISCELLANEOUS

YOUNG MAN, studying for priesthood, desires position at Church school as assistant superintendent, or teacher; or would take charge of mission. Experienced disciplinarian, good reader, stanch Churchman. Address VOCATION, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST and choirmaster wants position. Long experience with male and mixed choirs. Highest testimonials. Trained under well-known English masters. Address COUNTERPOINT, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST and Choirmaster desires position. Salary 1,200. English Cathedral trained. Wide experience with boy and mixed choirs. Excellent references. Address "DAMON," care LIVING CHURCH, Milwaukee, Wis.

RECTOR of parish in Eastern city recommends English organist and choirmaster of large experience. Address N. H. T., care LIVING CHURCH, Milwaukee, Wis.

INSTITUTIONAL MATRON desires position. Careful manager; excellent seamstress. Address KENOSHA, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent enthusiastic praise of the tone quality of Austin organs from Stokowski, conductor Philadelphia Symphony; Dr. William C. Carl, organ recitalist and direc-

tor Guilman Organ School, New York; Dr. Karl Muck, conductor Boston Symphony. Booklets, lists of organs by states, specifications, commendations, etc., on request. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

CHURCH WORKERS! Are you planning a gift to your Church? We can help you settle the financial part of your problems. The "Pencil Plan" is a splendid solution. Write and ask us all about it. PREMIER PENCIL COMPANY, Woodward, Okla.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

FOR SUNDAY SCHOOLS and the Preaching Mission, 100 Hymns with music from the Church Hymnal, \$6 per hundred. Sample copy postpaid, 10 cents. THE PARISH PRESS, Ft. Wayne, Ind.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

ORGAN WANTED.—Small pipe organ by poor Mission Church in partial exchange for good reed organ. "CATHOLIC GUILD," 1262 Eleventh street, San Diego, Cal.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS RAYMOND BALL, Room 70, Bible House, New York City.

THE CATHOLIC GUILD, 1262 Eleventh street, San Diego, Cal. Chasubles, albs, amices, girdles. Correspondence invited. Western trade a specialty.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

OLD OR DISCARDED PEWS WANTED for small new church. Will pay freight. Address REV. LEONIDAS SMITH, Santa Fe, N. M.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, N. Y. Priest's Hosts, 1 cent each. People's 100: stamped, 20 cents; plain, 15 cents.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. Mowbrays, Margaret street, London W. (and at Oxford), England.

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SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

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HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium, Roof Garden. Terms \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet, Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

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BALLS OF HEALTHFUL FRUIT JUICE. Assorted box of fancy grapefruit, oranges, tangerines, and pine-apple, or as preferred. Delivered express prepaid anywhere in the United States. Prices: large box, \$5; half box, \$3.25; quarter box, \$2. Reference, Rector Trinity Church. ANDREW MANGOS, 221 Twelfth street, Miami, Florida.

LITERARY

DAILY MEDITATIONS," by Father Harrison, O.H.C., Vol. I, Advent to Trinity Sunday, just out. Vol. II to follow before Trinity Sunday. \$1.50 for both volumes postpaid. Address Sr. ANDREW'S, Sewanee, Tenn.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, care LIVING CHURCH, Milwaukee, Wis.

FOR SALE—MISCELLANEOUS

FOR SALE—Stoddard's Lectures, 15 vols., unused. Pictorial History of World's Great Nations, 50 parts, unbound, unused. Address A. M., care LIVING CHURCH, Milwaukee, Wis.

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is the Church's executive body for carrying on its general extension work at home and abroad.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

CAMBRIDGE CONFERENCE

The Conference for Church Work meets at the Episcopal Theological School, Cambridge, Massachusetts, June 23 to July 8, 1916. For registration, programmes, or further information apply to the secretary, Miss MARIAN DEC. WARD, 415 Beacon street, Boston.

APPEALS

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about \$30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000,

helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

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G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

CINDERELLA THOMAS CARTER. 1430 Pine St., Denver, Colo.

Spiritual Wealth. Comforting Thoughts for Each Day of the Year. Compiled by Cinderella Thomas Carter.

NUNC LICET PRESS. Minneapolis, Minn.

Who is Jesus? Pilate Asked the People of his Time. "What Shall I do with Jesus?" Walter B. Murray.

CHARLES SCRIBNER'S SONS. New York.

The Boy Scout Movement Applied by the Church. By Norman E. Richardson, S.T.D., Ph.D., Professor of Religious Psychology and Pedagogy in Boston University, School of Theology, and Ormond E. Loomis, Scout Commissioner, and Executive of the Greater Boston Council, Boy Scouts of America. \$1.50 net.

Child Study and Child Training. By William Byron Forbush, President of the American Institution of Child Life. Author of The Boy Problem; The Life of Jesus, etc. \$1.00 net.

Ethical Readings from the Bible. By Harriet L. Keeler, A.M., LL.D., and Laura H. Wild, B.D.

SURVEY ASSOCIATES, INC. New York.

The Longshoremen. By Charles B. Barnes, formerly Fellow in the Bureau of Social Research, New York School of Philanthropy; Director New York State Public Employment Bureau. A Study carried on under the direction of Pauline Goldmark, formerly Associate Director New York School of Philanthropy; Member of Industrial Board New York State Department of Labor. Russell Sage Foundation.

E. P. DUTTON & CO. New York.

A City of the Dawn. By Robert Keable, author of The Loneliness of Christ, Darkness or Light, Songs of the Narrow Way, etc. With an Introduction by Arthur C. Benson. \$1.50 net.

The School of Arms. Stories of Boy Soldiers and Sailors. By Ascott R. Hope, author of Ready-made Romance, Dramas in Duodecimo, Here and There, etc. \$1.50 net.

VERLAGSANSTALT des ALTNER TAGBLATTES. Alten, Switzerland.

Gott ist die Liebe. Andachtsbuch für Katholische Christen zum privaten und häuslichen Gebrauch, von Dr. Eduard Herzog, Bischof der Christkatholischen Kirche der Schweiz.

THE YOUNG CHURCHMAN CO. Milwaukee.

Some Spiritual Lessons of the War. Five Sermons by Henry Phipps Denison, B.A., Prebendary of Wells, Vicar of St. Michael's, North Kensington. Author of Visions of God, Thoughts on Penance, Prayer-Book Ideals, True Religion, etc. 60 cts. net.

When Should Children be Confirmed? By A. H. Baverstock, M.A., Rector of Hinton Martel, Dorset. Author of The Priest as Confessor, The Supreme Adventure, etc. 80 cts. net.

PAPER COVERED BOOKS

CHURCH MISSIONS PUBLISHING CO. Hartford, Conn.

The Southern Highlands and Highlanders. By Rev. Walter C. Whitaker, D.D. Publication No. 102, January, 1916.

PAMPHLETS

EDWIN S. GORHAM. New York.

The Panama Congress, the Board of Missions and the Episcopal Church. By Charles Palmerston Anderson, D.D., Bishop of Chicago. 5 cts.; 100 copies \$4.00.

CHURCH MISSIONS PUBLISHING CO. Hartford, Conn.

Spirit Bird, the Indians' Bishop. A Life of the Rt. Rev. William Hobart Hare, D.D. By Mary E. Peabody. Part II. Soldier and Servant Series. Publication No. 101, December, 1915. 25 cts. net.

THE CHURCH AT WORK

ANNIVERSARY OF GRACE CHURCH, LYONS, N. Y.

IN ANTICIPATION of the seventy-fifth anniversary of the consecration of Grace Church, Lyons (Rev. Geo. H. Ottaway, rector), during the past few months the church edifice was restored to its original beauty and fitness at a cost of about \$3,000.

Grace Church parish was organized under the name of St. Paul's on August 14, 1826. On August 3, 1838, the parish was reorganized under the name of Grace Church and the Rev. Samuel Cooke was elected rector. The church was consecrated by Bishop DeLancey, January 14, 1841. During the rec-

conduct the retreat, which will be held at Christ Church. It is planned to make the guild one of more than local membership.

DR. DOUGLAS ON CHURCH POLITY

AS HAS ALREADY been announced, a series of lectures will be given at the Philadelphia Divinity School during the winter on the subject of Church Polity and Some Problems of Reunion by the Rev. George William Douglas, D.D., of New York. An invitation has now been sent to Dr. Douglas to deliver the same lectures at the Union Seminary, New York, and he has accepted. Thus his carefully thought-out suggestions will be laid

before the representatives of the Protestant thought at Union. Dependent People in the State of New Jersey, Rev. Augustine Elmendorf, Board of Social Service of the diocese of New Jersey; a similar course for New York state by a speaker to be announced; Social Studies in the Bible, Rev. C. E. Hutchinson, East Orange, N. J.; Social Studies in Church History, Rev. F. M. Crouch, Joint Commission on Social Service; Social Work in Country Parishes, Rev. Thomas A. Conover, Bernardsville, N. J. The courses on Religious Education will be: Religious Pedagogy, Rev. Charles H. Boynton, Ph.D., General Theological Seminary; Sunday School Management, Mr. Harper Sibley, superintendent of St. Paul's Sunday school, Rochester, N. Y.; Sunday School Demonstration, Miss Frances Withers, superintendent of St. Paul's Sunday school, Yonkers, N. Y.; and two other courses conducted by leaders to be announced.

It is hoped that the total cost of attendance for the ten days, aside from railroad fares, including a \$3 registration fee, will not exceed \$15. Registration and applications for rooms should be made to Professor Arthur A. Bacon, Hobart College, Geneva, N. Y., and requests for further information should be addressed to the Rev. Augustine Elmendorf, Secretary-Treasurer, 871 De Graw Avenue, Newark, N. J., to whom also checks or money orders should be made payable.



GRACE CHURCH, LYONS, N. Y.

torship of the Rev. W. A. Fiske the church was enlarged to nearly twice its original seating capacity and otherwise improved. In 1849 the rectory was built.

The anniversary observance consisted in a morning service on Friday, January 14th, when a historic sermon was preached by the Rev. Dr. Lubeck of the Church of Zion and St. Timothy, New York, formerly a rector of Grace Church. Some of the other previous rectors and several from neighboring parishes assisted in the service.

On Friday evening an organ recital, with soloists, harp, cellist, and violin in addition to the regular choir, and Charles M. Courboin, the distinguished Belgian virtuoso at the organ, gave the parishioners and friends a very rare treat of sacred music.

On Saturday morning the Bishop of the diocese officiated as celebrant and preached the anniversary sermon. The Rev. Wm. W. Williams, who was rector of Grace Church from 1867 to 1882, now nearly 90 years of age, was present in the chancel. The Bishop was assisted by the Rev. E. H. Edson and the rector. A bountiful luncheon was served to some two hundred parishioners and guests in the parish house at one o'clock, when various speeches were made and messages read from many well-wishers who were unable to be present.

NEW ACOLYTE GUILD IN NEWARK

WITH IMPRESSIVE ritual six young men were admitted to membership in the Acolyte Guild of St. Paul, at Christ Church, Newark, N. J., Sunday evening, January 9th. The rector of the church conducted the service, the Rev. Arthur W. Jenks, D.D., professor of Ecclesiastical History at the General Theological Seminary, preaching the sermon. He stressed the glory and benefits that come from service and adoration of Christ. The first activity of the organization will be a retreat for acolytes to be held February 22, 1916. The Rev. Father Powell, S.S.J.E., will

both before Churchmen and before the leading representatives of Protestant thought at Union.

THE GENEVA SUMMER CONFERENCE FOR 1916

THE 1916 SESSION of the Summer Conference of Church Workers of the Province of New York and New Jersey will be held, as last year, at Hobart College, Geneva, N. Y. The coming conference has been extended from a week to ten days—July 5th to 15th—in order to give more time for study classes and for the promotion of fellowship and spiritual inspiration.

In addition to the usual Sunday services and meetings, daily vesper services with addresses will be conducted by the two conference pastors, the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, and the Rt. Rev. Wilson R. Stearly, Bishop Suffragan of Newark. There will be three or four evening meetings, one of which will be devoted to a consideration of Missions, Religious Education, and Social Service in the Province, while the others will be given over to a presentation of timely topics by well-known speakers. At noon of each day there will be two successive courses of four or five lectures each—one on Church History by the Rev. D. L. Ferris of Rochester, N. Y., and another on some aspect of the spiritual life by the Rev. Floyd W. Tomkins, D.D., of Philadelphia. Three series of three lectures each on Missions, Religious Education, and Social Service will also be given at eleven in the morning. Study classes in Missions will be: The Church and the Nation, Rev. Hugh L. Burleson, D.D., Board of Missions; Study Class Methods, Miss E. C. Tillotson, Woman's Auxiliary; Latin America, Miss Margaret J. Hobart, Easthampton, L. I.; The Light of the World, Dr. W. H. Jefferys, Germantown, Pa.; Juniors, Mrs. Kingman Robins, Rochester, N. Y. The Social Service classes will be: State and County Care of

HAD NOT BEEN ROMAN PRIESTS

IN THE *Living Church Annual* for 1916, on page 75, under the head of "Ministers Received," there is carelessly printed the information that J. O. Pienionzek, "formerly Roman Catholic priest," was ordained deacon in December, 1914, by the Bishop of Pennsylvania. Also the information that Paolo Vasquez, "formerly Roman Catholic priest," was ordained deacon in the same month by the Bishop of Connecticut.

Inquiry as to this strange statement elicits the information that neither of these men were in Roman orders. Mr. Pienionzek had identified himself with the work of the Rev. E. M. Frank at the Church of the Advent, Philadelphia, working among Poles, and then prepared himself for orders, and was ordained deacon as stated. Mr. Vasquez had been prepared for the Roman priesthood in Italy, but had not been ordained until the ordination by the Bishop of Connecticut.

It is a matter of regret that the error was made in printing the *Annual*.

DEATH OF EX-GOVERNOR OF NEW MEXICO

THE FUNERAL of William J. Mills, former governor and former chief justice of New Mexico, who died on Christmas Eve, was conducted by the Rt. Rev. Frederick B. Howden, assisted by the Rev. Jesse S. Moore, on December 27th, at St. Paul's Memorial Church, East Las Vegas. The service was very largely attended and most impressive. Among the pall bearers and honorary pall bearers were state judges and other prominent public men.

The Hon. William J. Mills was born in Yazoo City, Miss., January 11, 1849. His father was William Mills of Virginia and his mother was Harriet Beale of Pennsylvania. His father having died when he was a small child, he and his mother moved to Connecticut, where he attended private schools and was graduated from the Norwich Free Academy. Later he attended Yale, graduating from the law school of that institution in the class of 1877. He was married January

14, 1885, to Alice Waddingham at West Haven, Conn.

After his graduation from Yale he practiced law in New Mexico and in New Haven, Conn., until he was appointed chief justice of the territorial supreme court of New Mexico by President McKinley, his commission being dated January 31, 1898. He was twice re-appointed by President Roosevelt, and on March 1, 1910, he was appointed governor of the territory of New Mexico by President Taft. Governor Mills was an able Churchman, lawyer, and jurist, and his death is a distinct loss to New Mexico. For more than fifteen years he served as senior warden and lay reader in St. Paul's Church.

SYNOD OF NEW YORK AND NEW JERSEY

IN THE capital city of the state of New York, with the state legislature in session, and the Governor's reception for the members of the two houses falling in the midst of the session of the Synod, the labor of providing for the entertainment of Bishops and the clerical and lay deputies to the meeting of the Synod of New York and New Jersey has been arduous. Preparations, however, are now completed through the well-directed energy of the able local committee, under the chairmanship of the Rev. Roelif H. Brooks of St. Paul's.

Bishop Greer will be unable to attend on account of the conflicting date of the anniversary celebration of his consecration, which is to be commemorated in New York City. Bishop Colmore will also be absent, as he cannot leave his work in Porto Rico at this time. Ill health may keep Bishop Walker away.

Clerical and lay delegates are to report on arrival at St. Peter's guild house, 107 State street, for assignment to the leading hotels and to the homes of Albany Churchmen who will welcome them.

The great laymen's dinner, which has become an established feature of all Synod sessions, will be held in the banquet hall of the Ten Eyck Hotel. The laymen of Albany have arranged luncheons for the Bishops and deputies, on Thursday at the Fort Orange Club, and on Friday at the University Club of the city.

DEATH OF T. L. RINGWALT

THE DEATH of Theodore Lyman Ringwalt, deputy to General Convention from Nebraska and senior warden of St. Barnabas' Church, Omaha, occurred at his home in that city on Sunday, January 23rd. He was 62 years of age. Mr. Ringwalt had served in several General Conventions and was very highly thought of by his associates.

SUCCESSFUL MISSION WORK IN NEW GUINEA

A SPLENDID TRIBUTE to the value of Anglican mission work in the island of New Guinea was paid recently by the Lieutenant-Governor of Papua, which is the British colony on that island. The work at Boianai is under the charge of the Rev. S. R. M. Gill, who was ordained deacon in 1909 and priest in 1910 and has spent all his ministry thus far in that work. Judge Murray, the Lieutenant-Governor, states in a secular paper that "Mr. Gill in the few years he has been at Boianai has accomplished what would be a satisfactory result of the labors of three or four generations. There is no crime at Boianai; no child ever dreams of staying away from school. The houses are well built, the people are clean, the village streets and roads are kept scrupulously in order, no rubbish is seen lying about, everyone has plenty of food, everyone seems contented, and everyone seems

to have work to do and to enjoy doing it. But perhaps the most amazing thing about it is that Mr. Gill, while doing all this, has at the same time strengthened the self-reliance of the natives, for though he is the cause of all this progress he has done it in such a way, through the village council, that the people really think they have done it themselves. Thus the results are likely to be permanent.

"My praise of Mr. Gill and his village," says Judge Murray, "may appear to be exaggerated, but I can assure you it is not."

ACTIVE ORGANIZATIONS IN SPOKANE PARISH

ST. PAUL'S PARISH, Walla Walla (Rev. Charles E. Tuke, rector), has recently seen a reorganization of its women workers. The women's guild always has been a very efficient power for good, the purchase of the present rectory property being one of its greatest achievements. To increase the efficiency and



ST. PAUL'S CHURCH
Walla Walla, Wash.

enlarge the scope of the guild the members decided two months ago to reorganize as the Women's Parochial and Missionary Guild. Within the guild are four chapters, each of which is working with a particular purpose in view. At present the new guild has more than one hundred members, and has earned \$700 since its reorganization, a large portion of which has been applied on the parish indebtedness. Members of the vestry have been particularly active also during Christmas-tide. For years the treasurer of the parish has reported a deficit in current expenses amounting to \$700. At a special meeting of the vestry held about the middle of December it was decided to make a strenuous effort to wipe out this deficit. Within ten days, by personal appeals, the committee from the vestry succeeded in raising the entire amount, much to the satisfaction of the whole parish.

DEATH OF REV. W. A. HENDERSON

ON FRIDAY, January 14th, suddenly occurred the death of the Rev. William A. Henderson, who had just resigned his rectorship in St. James' Church, Zanesville, Ohio, and had accepted a call to the rectorship of St. Paul's Church, Lansing, Mich. While making a last round of visits in his parish he was taken ill in the Methodist parsonage and died in two minutes. A widow and two minor sons survive him. On Monday, January 17th, funeral services were conducted in St. James' Church, with the clergy of Columbus convocation in attendance. At 10:30 o'clock a solemn requiem Eucharist was celebrated by Bishop Reese, with Bishop Vincent assisting. At 11:30 Bishop Vincent read the burial office and Bishop Reese read the prayers. The church was crowded with the many friends of the former rector, who was recognized as one of the leading clergymen of the diocese of Southern Ohio, and his work in Zanesville has been of a deeply spiritual and enduring character.

A graduate of the Virginia Theological Seminary, Mr. Henderson was ordered deacon in 1893 and priest in 1896, by Bishop Paret. His first work was done at St. Mark's Church,

Highland, Md., from 1896 to 1898; after which he served at St. Andrew's, Clearfield, Pa., till 1904, but returned to his first parish till 1906. He was at Christ Church, Elizabethtown, Ky., from 1906 to 1908, and at St. Andrew's, Big Rapids, Mich., from 1908 till 1911, when he became rector of Zanesville.

DEATH OF REV. W.M. THOMPSON, D.D.

ON FRIDAY, January 14th, at the St. Margaret Memorial Hospital, Pittsburgh, the Rev. William Thompson, D.D., entered into rest, in the eighty-second year of his age. He was one of the three oldest prelates of the diocese, having come to Pittsburgh in 1883, as rector of St. James' Memorial Church, of which he has been rector emeritus since 1903. The funeral services were held at St. James' Church on Sunday evening at six o'clock, the Bishop of the diocese in charge; the rector, the Rev. R. E. Scholz, and other clergymen of the city parishes being present. Interment was at Gambier, Ohio, on Monday, the 17th, the committal service being taken by the Rev. Mr. Schulz. Dr. Thompson was a graduate of Kenyon College, Gambier.

DEATH OF REV. EMILE J. HALL

ON THURSDAY night, January 6th, the Rev. Emile Julian Hall passed to his rest while at St. Luke's Hospital, St. Louis, where he had frequently visited during recent years in search of relief from the attacks of a deep-seated disease. A few days before his death a temporary improvement gave him hopes of visiting his son, but a sudden attack of the disease which beset him brought his death in less than two days, and ended a ministry of approaching forty years.

Mr. Hall was graduated from the Theological Seminary of Virginia in 1877; was in Lewisburg, W. Va., from 1878 to 1881; in Emmanuel parish, Louisiana, from 1881 to 1884; in Cannelton, Ind., from 1887 to 1898; and since 1898 he has divided his time between Winslow, Arkansas, and the diocese of Missouri.

AMERICAN PRIESTS PARTICIPATE IN GREEK CELEBRATION

THE GREEK EPICORAN was celebrated on an unprecedented scale at Tampa Springs, Florida, on January 10th. Local weather conditions brought a large body of tourist visitors to witness the unique ceremonies. At the Greek Orthodox Church of St. Nicholas the liturgy was celebrated for a large congregation. Two American priests in vestments took part in the procession. They were the Rev. L. G. Fourier, the local rector, and the Rev. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y. After the service there was a parade of 2,000 Greeks and American visitors through the principal streets of the town to the bayou, where the diving for the cross took place at noon. At night the Rev. T. J. Lacey was guest of honor at a dinner at the residence of D. Hisselratos, president of the Hellenic community.

NATION-WIDE PREACHING MISSION

PLANS FOR the mission are being carried out in different parts of the diocese of Delaware. Since Bishop McCormick's mission in Wilmington the first week in Advent, the Rev. Frederick M. Kirkus has conducted a mission in St. Thomas', Newark, and the Rev. Richard W. Trapnell in St. John Baptist's, Milton. Bishop Kinsman is shortly to hold one in Georgetown and the Rev. Dr. Allen Richey in Smyrna.

Successful missions have been held at Crookston and Brainerd in the diocese of Duluth. The former was held from January 9th to 16th, conducted by the Rev. L. R. Ferguson

of St. Paul. The one at Brainerd was conducted by the rector, the Rev. H. G. Stacey. Pre-Lenten missions are to be held in St. Andrew's Church, Cloquet, by the Rev. H. J. Wolner; in Christ Church, Hibbing, by the Rev. J. G. Ward; in St. Peter's Church, Cass Lake, by the Rev. F. C. Coolbaugh, D.D.; in St. Bartholomew's, Bemidji, by the Rev. H. G. Stacey; in St. Helen's, Wadena, by Archdeacon Parshall; in St. John's, St. Cloud, by the Rev. Irving P. Johnson, D.D., and the Rev. Mr. Foxwell; in St. Paul's, Duluth, by the Rev. I. P. Johnson, D.D. The Rev. J. F. Cox is to conduct a mission at the Sioux Reserve, Griswold, Manitoba, some time during Lent. Archdeacon Parshall conducted a three days' mission at Redby in December, assisted by the Rev. Messrs. Charles T. Wright and Fred W. Smith, Indian clergy. Much interest was manifested both among the Indians and whites. A three days' mission by the same clergy was held in the Indian field of Bena. The church was filled each evening. Of their own volition the Indians pledged at least ten cents a person for a sick and destitution benefit fund.

The Ven. David C. Huntington, Archdeacon of Western Michigan, conducted a most successful mission from January 11th to January 18th, at the Church of the Advent, Chicago (Rev. Oscar Homburger, D.C.L., rector). There was a daily celebration of the Holy Eucharist, a service for the children at 4 o'clock, for women at 4:30, and for all adults at 8. Dr. Homburger will hold a mission at Trinity Church, Niles, Mich. (Rev. George Huntington, rector), from January 20th to 27th.

The diocesan committee of Indianapolis has arranged for seventeen missions, to be held in three groups during February and March. Twelve will be conducted by clergy of the diocese. The literature for each mission including a hymn card will be provided by the diocesan committee and the parish in each case will provide advertising matter.

The Rev. Walter C. Whittaker, D.D., of Knoxville, Tenn., will conduct a mission at Evansville, Ind., February 11th to 18th.

The four days' mission recently brought to a close in Grace Church, Ottawa, Kas., was most successful in every sense of the word, in spite of very severe weather. And from the beginning the Rev. R. K. Pooley of Leavenworth, Kas., missionary, aroused and held the deepest interest. Perhaps because of unusual weather conditions, the attendance was principally of Church members, with a sprinkling of strangers. The question box was freely and intelligently used and helped greatly.

In the Church of the Ascension, Waltham, Mass. (Rev. H. M. Saville, rector), the mission is to be from Friday, February 4th, to Sunday, February 13th, inclusive. Every week-day evening (except Saturdays) at 8 o'clock there will be a short service and sermon by the Rev. Frank Fitz of the Church of St. John the Evangelist, Boston; on both Sundays a Holy Eucharist at 8 and 10:30 A.M., mission sermons at 10:30 A.M. and 7 P.M., children's service, 3:30 P.M. There will be on week-days a Holy Eucharist daily at 6 A.M., with a second service on Tuesday, Thursday, and Saturday at 8 A.M., and there will be a children's service daily at 3:45 P.M.

Few missions held in connection with the Nation-wide Preaching Mission will overcome greater difficulties than one conducted by the secretary of the commission, Dr. James E. Freeman, at Fairmont in southern Minnesota from January 12th to 14th. The mission had been extensively advertised, great interest had been developed and the expectation was keen. But a cold wave mercilessly swept over the Northwest and brought the thermometer to 29 degrees below zero, and relentlessly continued throughout the mission. At no time was the thermometer above 10 degrees below

zero. In the face of this condition the mission proceeded uninterruptedly for three days with two and three services a day. While the attendance was cut down to a minimum by the extreme cold there was no lack of spiritual warmth within the little St. Martin's Church. Dr. Freeman spoke the first night to only six but each day, as the wind abated in fierceness and enthusiasm grew tense, saw the attendance grow until the last service, when the congregation that braved the weather was fairly large. Realizing the insuperable difficulties under which he was working, the missionary had resort to the local paper and each day prepared a message of a column or more that reached every home in town. The mission was in demonstration of the supreme importance of the "King's business" that does not wait on weather conditions for its conduct. Evidence is not wanting that those who dared to face the bitter weather received a new vision of the Kingdom and an impulse for deeper devotion.

Bishop Brewer held a mission last week in Columbus, Mont., and Bishop Faber conducted another in St. Luke's Church, Billings (Rev. J. P. Auschutz, rector). A number of other missions are to be held in different Montana fields between now and Easter.

Speaking before the members of the convocation of New Brunswick, in St. James' parish, Long Branch, N. J., on the 20th, the Rev. Herbert Parrish of Maryland outlined the procedure of a well-conducted mission. Under the heads of Organization, Advertising, and Purpose, he said that the object of a local mission is to apply the same intelligence in our efforts to draw the people of our community into the Church, as is shown by the Board of Missions in its work abroad. Large vision is required. The mission is not for the local Church only, but for the community at large. Pledging for attendance is necessary, advertising is essential, but, above all, prayers for the missionary and the success of the mission are important. The committee on the preaching mission to be conducted between February 20th and 27th has announced the tentative schedule.

A very successful mission has just been closed in Christ Church, Woodbury, N. J. (Rev. Howard M. Stuckert, rector), conducted by the Rev. John Rigg of Riverton. Other missions have been held in St. Stephen's, Florence, Rev. R. A. Brown, missionary; Trinity, Moorestown, Rev. Frederick A. Warden and Rev. John Rigg, missionaries; St. Stephen's, Riverside, Archdeacon Shepherd, missionary; Christ Church, Riverton, Rev. Frederick A. Warden, missionary; St. Simon's, Wildwood, Rev. A. C. Bailey, missionary. Reports show that in each instance the services have been well attended.

Reports from the various groups and parishes participating in the preaching mission in Pennsylvania during the early part of Advent show that the missions were usually successful and helpful. Where results have not been good proper preparations had not been made, or local conditions prevented any large measure of success. The clergy are practically agreed that the mission should be an annual event.

The methods differed very little. An early celebration of the Eucharist was provided in all parishes; in a few parishes there were two and three celebrations. These were all well attended and helpful. In some groups special services for men and women separately were held. Children's services seems to have been quite general, and the results splendid. In fact in many parishes these latter services were the most successful of the mission. Question boxes were provided everywhere, resolution cards distributed. A few groups made house-to-house canvass.

Strange to say, the least success was realized in some of the largest parishes. It is only fair to say that this was mainly in

down-town parishes in the business section, where it is quite difficult to get the people to go to services in the evening, and the few efforts made to have noon-day services met with little success on account of the lack of the usual impetus of the Lenten season.

Among the down-town churches, St. Peter's seems to have had the largest degree of success. Bishop Rhinelander was the preacher. There were three celebrations of the Eucharist, upon which the attendance was good. The average evening attendance was five hundred. Great enthusiasm prevailed throughout the entire mission.

The South Philadelphia churches all met with great success. In North Philadelphia and Germantown possibly the greatest success in the diocese was secured. St. Luke's, Kensington, reports an average daily attendance of seven hundred. In West Philadelphia the group including St. Mary's, St. Philip's, and the Church of the Atonement had wonderful results. The daily attendance was large, and the communions well attended. The spiritual influence which went out from that point was felt, by all the clergy, to be very great. In that group the effort to arouse the student body of the University of Pennsylvania met with gratifying results.

In the diocese of Pittsburgh, during the week beginning January 16th, missions were held in Calvary Church and the St. Mary Memorial, Pittsburgh, and at St. Timothy's, McKee's Rocks. At Calvary Church the Bishop of Spokane conducted the services, each morning for women, and in the evening for the general public. There were also special celebrations of the Holy Communion and children's services. At the St. Mary Memorial the Rev. J. O. S. Huntington, O.H.C., was the missionary. The regular mission services were a celebration of the Holy Communion each morning at 7:30, and a preaching service at 8 P.M. On the afternoons of Monday, Thursday, and Friday, Fr. Huntington talked to the children, and on Wednesday and Saturday afternoons to women. At McKee's Rocks the mission was preached by the Rev. T. J. Bigham, Archdeacon of Pittsburgh.

The parish of the Good Shepherd, Quincy, Ill., is planning for a mission the week of February 21st. The Rev. G. S. A. Moore of Peoria will be the missionary, and will be assisted by the Rev. W. M. Gamble, priest in charge.

The Rev. H. Newman Lawrence has just concluded a week's preaching mission at St. Gabriel's, Lafayette, R. I., a mission station of which he is in charge as rector of St. Paul's, Wickford. The services were well attended and great good is expected to result. A mission of a week's duration is being arranged for the church in Wickford in Lent. The mission preacher will be the Rev. Herbert C. Dana, rector of St. Mary's, East Providence, whose duties in the latter place will be taken by the Rev. Mr. Lawrence during his absence.

The committee having charge of the preaching mission in the diocese of Washington is making active preparations for the mission during the first two weeks in Lent, March 12th to 26th. There will be six centers, and each parish will act with the nearest center. The Rev. Robert Johnston, D.D., will be the missionary in the Church of the Epiphany; the Rev. Arthur R. Taylor at St. Margaret's; the Rt. Rev. John A. Richardson, D.D., at St. Thomas'; the Rev. Harvey Officer, O.H.C., at St. Stephen's; the Rev. Frank L. Vernon, D.D., at St. Mark's; the Rev. Leighton Parks, D.D., and the Rev. Samuel McComb, D.D., at St. John's, Sixteenth street; and the Rev. Herbert Parrish at St. John's, Georgetown, D. C. St. Paul's and St. Alban's are also to have missions, as probably will other churches. The Rev. H. D. Sterrett, rector of St. Paul's Church, Columbus, Ohio,

will commence a mission in All Soul's Church, of which his father, the Rev. Dr. Sterrett, is rector, Sunday, January 23rd, to continue through Sunday January 30th.

The prayers of all Christian people are asked for the success of all these mission services, that souls may be brought to the Saviour and that His Church may take on new life, energy, and zeal.

MEMORIALS AND GIFTS

THE MEN of St. Stephen's Church, Paynesville, Minn., gave a new organ to the church as a Christmas gift.

A FRIEND has placed electric lights in the rectory of St. James' Church Glastonbury, Conn. (Rev. Edward G. Reynolds, rector).

A DONATION of \$400 was recently given towards the building fund in Malta, Mont., and two lots have been given as building site for a church in Suco.

A SMALL parish house has just been built on the church lots in Chouteau, Mont. (Rev. Leon F. Haley, rector). The most of the lumber was donated by a local contractor.

THE CHURCH of St. Michael and All Angels, Berwyn, Ill., has lately received a large and beautiful pair of Eucharistic candlesticks as a thank-offering from a member of the congregation.

ST. AGNES' GUILD of Grace Church, Royalton, Minn., presented the church with a new Estey organ, and the St. James' Guild of St. James' Church, Fergus Falls, Minn., gave a fine lectern Bible to the church at Christmas-tide.

ON CHRISTMAS DAY the Church of the Advent mission, Kenmore, N. Y. (Rev. Jerome Kates, in charge), was presented with a very chaste brass altar cross, the gift of two faithful communicants of the parish, Mr. and Mrs. Henry Ahrens.

MR. W. A. CLARK, JR., has recently paid off the debt on St. Paul's rectory, Butte, Mont. (Rev. Jacob Hiatt, pastor), and has also had both church and rectory thoroughly renovated and repaired, besides making some important improvements in the rectory.

THE CHOIR STALLS at St. Paul's, Plainfield, Conn., have been fitted in place. All the chancel furniture has been placed in good order, and an extension of the organ platform has been made. These improvements have been made possible by two friends through a member of the mission.

A BEAUTIFUL stained glass window of the style of the early English Gothic period, from the studios of Messrs. Heaton, Butler & Bayne of London, has been placed in All Saints' Tower of Trinity Church, Columbus, Ohio, by Mrs. R. Gilbert Warner. It is a representation of the Resurrection Angel and the three Mary's at the tomb of the risen Lord.

BY PROVISION in the will of the late Miss Sarah Shelton, who died a year ago, the executors have paid the vestry of Christ Church, Rochester, N. Y. (Rev. David L. Ferris, rector), the sum of \$1,000 to be used as a memorial for Miss Sarah Shelton and Miss Mary A. Shelton. The memorial is to take the form of a beautiful Italian marble font with heavy bronze cover, which is to be placed in the north transept.

THE CHURCH OF THE MESSIAH, Auburn-dale, Mass. (Rev. Harry Beal, rector), has recently received a legacy of \$5,402.28 from the estate of the late Caroline E. Page, to be added to the endowment fund and the income used for general expenses. Miss Page died in Florence, Italy, in October, 1914. Miss Harriet Ward, who also died the same month and who was a domestic servant, left from her

small estate \$50 for the parish, \$50 for the parish branch of the Girls' Friendly Society, and her clothing to be distributed to poor persons.

ST. PAUL'S CHURCH, De Kalb, Ill. (Rev. C. E. Bigler, priest in charge), has recently received two very beautiful memorials. In December a faithful communicant presented the mission with a sterling silver chalice and paten in loving memory of his wife, devoted communicant. On January 9th the priest in charge blessed a private communion set, consisting of sterling silver chalice, paten, and cruet. This was given by St. Paul's altar and sanctuary society in loving memory of William Edward Toll, late Suffragan Bishop of the diocese, and at one time the mission priest and founder of the Church of St. Paul.

ATLANTA

C. K. NELSON, D.D., Bishop

Council Date Again Changed

THE DATE of the diocesan council has been changed to May 24th. The sessions will be held at St. Peter's Church, Rome.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Acolytes' Service—Clericus—Three-Day Missions —A Rhodes Scholarship

THE ANNUAL service for the acolytes of Christ Church, New Haven (Rev. W. O. Baker, rector), was held on the evening of January 24th. The service in church was preceded by a supper served in the parish house to local and visiting acolytes.

THE CLERICUS of the Hartford archdeaconry will meet in Christ Church parish, Hartford (Rev. James Goodwin, D.D., rector), Monday, February 6th. The essayist is to be the Rev. Hervey Boardman Vanderbogat, Ph.D., professor of Hebrew and the Old Testament in the Berkeley Divinity School, whose subject will be "A Study of the Song of Songs."

A NUMBER of parishes and missions are arranging three-day services of instruction during Lent, as it is not possible to hold a mission proper because of the lack of available missionaries.

A CECIL RHODES SCHOLARSHIP has been awarded from the state of New Hampshire to Eugene Parker Chase of New Britain, Conn. Mr. Chase is a senior at Dartmouth College. His father and great-grandfather were graduates of Dartmouth College, the latter being the Rt. Rev. Carlton Chase, D.D., the first Bishop of New Hampshire. His father is secretary of the Church Club of the diocese of Connecticut and secretary of the National Conference of Church Clubs.

ALBERT J. HAASE, a Trinity College freshman, has taken up social service work at the Open Hearth, Hartford. He is well adapted to this work, having been associated in Trinity parish, New York, both in its survey of the Washington street district and its downtown relief bureau. At the Open Hearth Mr. Haase will be responsible for the admittance of the three hundred men who are taken in each month.

PHOTOGRAPHS have recently been taken by a leading firm of artists of the painting in the state prison at Wethersfield by Miss Genevieve Cowles, of which mention was made in these columns recently. The intention is to have reproductions of the picture in several sizes.

TRINITY PARISH, New Haven (Rev. Charles Otis Scoville, rector), is making extensive preparation to keep on February 21st the one hundred and fiftieth anniversary of the church.

LITCHFIELD ARCHDEACONRY is developing plans for a school of instruction for the clergy in conducting missions. A similar school will probably be held in the Hartford archdeaconry early in February.

THE BISHOP and the social service commission are arranging a conference for Church workers in New Haven on February 22nd, along the lines of the one held in Middletown a year ago.

A RECENT questionnaire revealed the fact that there are within the confines of the Hartford archdeaconry forty-three public and charitable institutions with which the parochial clergy are more or less in touch.

ST. PAUL'S CHURCH, New Haven (Rev. George L. Paine, rector), is emphasizing the idea of the corporate Communion in a most practical way. Already several parish organizations have a definite time for their corporate Communion. The day appointed by the national organizations of the Brotherhood of St. Andrew, and the Daughters of the King, the third Sunday in the month, is naturally observed by those institutions for their corporate Communion. That day has also been assigned to the Sunday school teachers and scholars who have been confirmed. The Girls' Friendly Society has appointed the fourth Sunday in the month. The idea of a corporate parish Communion several times a year is also being advocated.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Clericus—Men's Club Develops Corps of Lay Readers—Use of Unction

THE DALLAS CLERICUS met Monday, January 10th, at St. Andrew's Church, Fort Worth, with a representative attendance. A thoughtful paper on *Metanoia* was read by the Rev. Charles F. Scofield and a scholarly essay on Evolution by the Rev. John Power, both subjects being fully discussed. An animated discussion of the Panama Conference led to a vote, ten to three, disapproving the action of the Board of Missions in participating in that conference.

THE DIOCESAN men's club has taken up, as a definite feature of its work, the development of a corps of lay readers among its members to hold services in mission stations. Last week another new mission was made possible by the appointment of Mr. E. C. Price, of Fort Worth, as lay reader at Arlington, to serve under Archdeacon Crittenton. The missions heretofore started at Decatur and Denton are flourishing, and other members of the club accompany the lay readers to give heartiness to the services. Mayor Cranford of Mineral Wells has also volunteered for service as lay reader, and a deeper interest in missions all over the diocese has developed from this movement. The next step will be the organization of a lay readers' league for systematic study and preparation.

EASTON

WM. FORBES ADAMS, D.D., LL.D., D.C.L., Bp.

Southern Convocation

THE SOUTHERN CONVOCATION met in St. Andrew's Church, Princess Anne, Tuesday evening, January 11th. At Evening Prayer the sermon preached by the Dean, the Rev. S. A. Potter, was an explication of the article in the Creed, I believe in the Holy Catholic Church. On the next day at the celebration of the Holy Eucharist, the sermon was by the Rev. David Howard of St. Peter's Church, Salisbury. In the afternoon, the appointed subject for discussion, The Value of Missions, was led by the Rev. Louis L. Williams of Pocomoke parish. At Evening Prayer the sermon was preached by the Rev. J. Vernon Ashworth. Pocomoke parish was selected for

the May meeting, and the subject for discussion will be How to Raise Money in Missions for the Missionary Work of the Church.

WORCESTER PARISH (Rev. S. A. Potter, rector) has secured, for work at Ocean City, the services of Miss Rose Wilson, as Church helper. Miss Wilson has had much experience in institutional work and already has met with success in her work at St. Paul's-by-the-Sea.

FOND DU LAC

R. H. WELLER, D.D., Bishop

New Vicarage at Eagle River—A Vicarage Chapel—Death of Mr. J. J. Roberts

THE MISSION of St. Ignatius, Eagle River, is happy in having just completed and paid for a new vicarage. This mission, which is in a small place, has done much under the care of the Rev. Mr. Webster. The old cottage formerly used as a vicarage was far from the church, and unfit for habitation. The new building is next door to the church. The mission has also installed a church bell, costing one hundred dollars.

THE VICAR of St. Mary the Virgin's, Oakfield, has arranged a winter chapel in the vicarage which is to be used for the daily services during the cold months.

A NEW heating plant has been installed and paid for by the congregation of St. Mark's Church, Oconto. The plant at Oconto was in a very run-down condition when the Rev. R. W. Meyers took charge some months ago, and is being renovated at considerable expense.

THE RECENT death of Mr. J. J. Roberts, senior warden of Trinity Church, Waupun, means a loss to his parish and to the diocese. He was a faithful communicant and an honored citizen of Waupun.

GEORGIA

F. F. REESE, D.D., Bishop

Growth at Moultrie—New Rectory at Cardell

THE WORK in Moultrie is growing at a very rapid rate and it is expected that a church will soon be built. This mission was started by the Rev. F. North-Tummon under peculiar circumstances. Passing by rail through this busy town to the diocesan convention some years ago, he remarked to the Bishop that no services of our Church seem to be held there. The Bishop advised him to take charge of the plan and see what could be done. For several weeks he had only one member; then the Bishop and he made a thorough canvass of the place and found about sixteen communicants. One was confirmed that day by the Bishop, some baptized, and a mission organized. It has continued a live mission ever since, under the faithful care of the Rev. Julian Bleker of Fitzgerald.

A NEW RECTORY has been built at Cordell.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

A Suggested Gift

A LETTER in the diocesan paper suggests that if the Archdeacon were to be presented with an automobile his efficiency would be doubled and the diocese would save expense.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop

Religious Instruction—Clericus Reorganized

THE DIOCESAN school of religious instruction, which closed its first session of ten weeks just before Christmas, was so successful that the diocesan board is planning to hold it for a period of twenty weeks next year. The enrollment was slightly under two hundred of representative Churchmen

and women of the city and all five of the classes were well attended. The largest were that of the Acts of the Apostles, conducted by Miss Lizzie Robinson, and the one on Church History, conducted by the Rev. Harry S. Musson. In response to popular demand, two extension courses are being given, one by Miss Robinson on the Epistles, and one by the Rev. Harry S. Musson, rector of the Church of the Advent, on Church History and Church Doctrine, which began early in January, both meeting weekly, the former at the Cathedral House and the latter at Advent parish house.

AT A MEETING at St. Mark's Church, Louisville, on Tuesday, January 18th, the Louisville clericus, which had practically disbanded, was reorganized and the following officers elected: President, Rev. Frank W. Hardy; vice-president, Rev. F. G. Mallet; secretary, Rev. Edward C. McAllister; treasurer, Rev. Arthur E. Whatham. It was decided to hold informal meetings every Monday morning at the Cathedral House with a social meeting once a month at which there should be a box lunch, and a paper read by one of the members. All clergymen in the diocese are eligible for membership, and by courtesy those of the diocese of Indianapolis. After the business meeting, an address was delivered by the Rev. Irving P. Johnson, D.D., of Faribault, Minn., who has been conducting a preaching mission in St. Mark's Church.

MICHIGAN

CHARLES D. WILLIAMS, D.D., LL.D., Bishop

Church Parents' League

A DIOCESAN Church Parents' League was organized at St. Paul's Cathedral House on Thursday, January 13th, under the leadership of the Rev. H. J. Simpson, educational secretary of the diocese. It is the purpose of this informal organization to get the parents to sign a pledge requiring them to read and meditate upon some portion of the Bible daily and to help their children with their Sunday school lessons. It is also proposed to have further pledges in regard to family prayer and what might be called the revival of family pews.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Death of Mrs. Charles P. Jones

MRS. CHARLES P. JONES, an aged Churchwoman of the Cathedral, Milwaukee, who has been an invalid for a number of years but who was very active in Church work in her younger days, passed to her rest last week and was buried from All Saints' Cathedral, Bishop Webb officiating. Mrs. Jones was the widow of Charles P. Jones, who was treasurer of the diocese for a long term of years and who died in 1914. A sister of Mrs. Jones, Mrs. Henry C. Payne, passed away in December, while a son and a grandson were killed in an automobile accident two weeks before her own death. Mrs. Jones' condition was such that it had not been necessary to tell her of these fatalities. She is survived by one daughter, Miss Margaret V. Jones.

MONTANA

L. R. BREWER, D.D., Bishop
W. F. FABER, D.D., Bp. Coadj.

Church Federation Attempted—Every-Member Canvass and Duplex Envelope

A MEETING was recently called in Helena to perfect a Church Federation for the state of Montana, but owing to the lack of a quorum nothing was done, and the matter has evidently fallen through for the time being.

THE ARCHDEACON has recently been working up the every-member canvass and the duplex envelope system in a number of places in the eastern part of the diocese.

NEWARK

EDWIN S. LINES, D.D., Bishop
WILSON R. STEARLY, D.D., Bp. Suffr.

Bishops' Conferences—American Church Institute for Negroes

ABOUT EIGHTY of the clergy in charge of parishes and missions in the diocese attended a Bishops' conferences in Christ Church, Newark, on Monday morning, January 17th. After the Holy Communion had been celebrated by Bishop Lines, he addressed the clergy on some matters of general interest, and more particularly on the preaching mission to be held in the diocese just before Lent. Luncheon was served in the new Stansbury Memorial parish House, when the clergy were the guests of the rector, the Rev. Frank H. Hallock, and his people. At the afternoon session Bishop Stearly spoke at length on plans and methods in conducting parochial missions. After a general discussion Bishop Lines made the closing address.

BISHOP GREER and the Rev. Robert W. Patton visited Newark on Monday evening, January 17th, in the interests of the American Church Institute for Negroes. After a brief devotional service in Trinity Church, Bishop Lines presented the Bishop of New York, who spoke of the objects of the work. The new field secretary of the institute, the Rev. Mr. Patton, followed and made an interesting and convincing presentation of the necessities of the work.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, D.D., LL.D., Bp. Coadj.

Father and Son Movement

TWO YEARS AGO, Mr. Robert E. Lewis, general secretary of the Cleveland Y. M. C. A., moved with a desire to bring about a closer and more wholesome relation and companionship between fathers and sons throughout the country, started the father and son movement. On December 19, 1913, a letter on the subject, signed by Mr. Lewis and eleven business men of Cleveland, was sent out to the mayors of five hundred of the chief cities and towns of the United States, with the result that one hundred and six mayors, including the mayor of Cleveland, issued proclamations to their people, calling upon them to respond to a cause so fundamentally desirable and righteous. During the first two years, in two hundred and twenty-four cities there were held social conferences, entertainments, and banquets for fathers and sons, the chief guests being the fathers who brought the largest number of sons. Friday, January 21st, was observed in Cleveland as father and son day, and in the evening, in fifty-five churches, some six thousand fathers and sons banqueted together and were addressed by judges of courts, clergymen, business men, and others.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Clerical Union—Reception to University People

THE JANUARY meeting of the Pittsburgh clerical union took place on Monday, the 17th, in the parish house of St. Peter's Church. A paper was read by Dr. S. U. Mitman, secretary of the board of religious education in the Province of Washington, on Evidences of Progress in Religious Education. The feasibility of holding regular services in the public institutions near Pittsburgh was discussed, and a committee was appointed to make necessary arrangements.

ON THURSDAY evening, January 13th, the Rev. Dr. Wyatt Brown, rector of the Church of the Ascension, Pittsburgh, gave a reception at his residence for the faculty and students of the University of Pittsburgh. Brief addresses were made by Dr. Brown and his assistant, the Rev. E. B. Andrews, and some

members of the university faculty. Refreshments were served, and a very enjoyable time was spent. The Church of the Ascension, which is the nearest parish to the university, hopes to inaugurate a work among the students, by means of the Rev. Mr. Andrews, and has already set apart several pews for the students.

QUINCY

E. FAWCETT, D.D., Ph.D., Bishop
In Trinity Parish, Rock Island

WITHIN ABOUT ten years, and during the rectorate of the Rev. Granville H. Sherwood, Trinity Church, Rock Island, Ill., has doubled its allowance for the rector's stipend. In the same period the rectory has been greatly improved, a large parish house has been erected, and a fine chapel has been added to the structure of the church, and the contributions to missionary funds have almost trebled. A significant fact is that every increase in the rector's stipend has been made on the initiative of the people. Starting with an allowance of \$1,200 and rectory, the first endeavor was to modernize and beautify the rectory, a policy which has been maintained. Then, during the rector's absence, the vestry met and increased the stipend by the sum of \$300. A few years later this process was repeated under similar conditions, with another addition of \$300. Later, after the rector had declined a call to an influential metropolitan parish, with the appropriate stipend, another increase was announced, and recently, in thanks for the rector's decision to remain in spite of alluring calls to other fields, his allowance was still further increased, reaching a sum just twice that of ten years ago.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Episcopal Visitors—Establishing a Home for Convalescents—Mission Study—A Lecture

THREE BISHOPS were visitors to Cincinnati during the week beginning January 9th. Bishop Thomas of Wyoming preached at Christ Church and at Madisonville and made several addresses presenting his work and especially the Indian school he is building. Bishop Knight, chancellor of the University of the South, was in the city in the interest of that institution. Bishop Matthews of New Jersey paid a brief visit to relatives and to the Sisterhood of the Transfiguration at Glendale, one his way to conduct a mission at St. Mark's Church, Louisville, Ky.

THE REV. FRANK H. NELSON, D.D., rector of Christ Church, Cincinnati, is a leader in the movement to establish a convalescent home in Cincinnati. Such an institution is great needed.

A SPLENDIDLY successful series of interdenominational mission study classes has been held for two weeks in Trinity Church, Columbus, by Miss Elizabeth Matthews, the educational secretary of the Woman's Auxiliary in Southern Ohio. This is the second year that the Church has been chosen to lead in the conduct of these meetings, which include representatives from all the leading Protestant denominations. On Sunday, January 23rd, Miss Matthews gave a stereopticon lecture on missions at the Broad Street Methodist Church in Columbus.

DR. HARRY H. SNIVELEY, who has recently returned from hospital service with the American and Russian Red Cross corps as well as with the army in the Caucasus, addressed the men's club of Trinity Church, Columbus, on Thursday evening, January 20th, upon his experiences in the European war, and drew some vivid pictures of the awfulness of modern warfare. Dr. Snively

has been invited to address other organizations in this city.

SPOKANE

HERMAN PAGE, D.D., Miss. Bp.

Diocesan Council of the Girls' Friendly Society

ON NEW YEAR'S DAY, Bishop Page met with the branch secretaries and associates of the Girls' Friendly Society and the clergy actively interested in order to complete the organization of the Spokane diocesan council of the Girls' Friendly Society in America. He appointed Mrs. Herman Page as president; Mrs. James A. Palmer, first vice-president; Miss Pearl Tallman, second vice-president; Miss Christabel Corbett, secretary, and Miss Alice Jackson as treasurer. There are five branches of the society in the district.

UTAH

PAUL JONES, Miss. Bp.

Dean Bryan of Easton Will Be Salt Lake Missioner—Spalding Memorial Fund—Ogilvie Conference

PLANS FOR the observance of the Nationwide Preaching Mission in Salt Lake City are being rapidly perfected. The time set is the last part of February, 20th to 29th, with the Very Rev. Henry B. Bryan of Trinity Cathedral, Easton, as the preacher. Dean Bryan is well-known for his Churchly eloquence and comes to Utah after successfully conducting several missions in Eastern jurisdictions. Special services will be held in each parish and mission on Sundays, and daily morning and afternoon services at the Cathedral and evening services at St. Paul's Church. After the mission, Dean Bryan will do missionary work for a year or more on the Uintah Reservation in eastern Utah, with headquarters at Roosevelt. The reservation is not a strictly Indian field, but is the local name of what was once an Indian territory. Now many whites are there and thriving villages are springing up on every side. Dean Bryan will minister to these.

THE BISHOP SPALDING MEMORIAL FUND has received a good deal of favorable publicity from the local newspapers. One paper gave an editorial on the subject the first place, covering two columns and ending with an appeal to all people, without thought of creed or condition, to respond to this humanitarian movement. Mr. T. W. Boyer, cashier of the Continental National Bank, Salt Lake City, is treasurer of the Fund.

THE MID-WINTER CONFERENCE of clergy and workers of the district will be held at St. Peter's chapel, Salt Lake City, February 16th to 18th inclusive. An interesting programme has been arranged for, with talks upon Sunday school work, boys' work, woman's work, the Mormon problem, Church comity, social service, and others. The whole programme will be introduced by a "quiet day." A public meeting in the interest of missions is always a part of the conference. Social features will be a reception by Bishop and Mrs. Jones, a dinner for clergy and vestrymen, and an educational playlet arranged by the Woman's Auxiliary. This is an Ogilvie conference.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
GEO. Y. BLISS, D.D., Bp. Coadj.

Bishop Hall's Anniversary—Diocesan Altar Guild—The Every-Member Canvass

THE FEAST of the Purification will be the twenty-second anniversary of the consecration of Bishop Hall. Although there are no plans for a special observance of the day, it is sure to be kept in the hearts and the prayers of his people.

AT THE suggestion of the Bishop Coadjutor, steps have been taken towards a diocesan

Altar Guild, the idea being to encourage the formation of local guilds in places where none now exist, to bring existing guilds into touch with each other, and also to furnish sets of altar linen to some mission churches in need of them. Deaconess Louisa of St. Paul's, Burlington, has, at the request of Bishop Bliss, taken charge of the work. She has visited a few parishes and corresponded with many more. Missions in the diocese, in need of altar linen and which cannot themselves supply the need, have been invited to correspond with the deaconess, as have also any caring to contribute funds for the furtherance of the work.

FOLLOWING the instructions of the last diocesan convention, the missionary committee is endeavoring to urge upon every parish and mission the importance and benefits of an every-member canvass. The Rev. A. C. Wilson, the secretary of the committee, sent out in November inquiries to every clergyman in the diocese. From every recipient a reply was received, giving evidence of considerable interest. Now the committee is mailing a circular-letter, setting forth methods and urging each cure to begin plans at once for a canvass to be made in April, the last month of the diocesan fiscal year.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Lecture on China

THE REV. S. HARRINGTON LITTELL of Hankow, China, gave a splendid address of an hour before the Sunday school institute and Woman's Auxiliary, Tuesday, January 18th, in Epiphany parish hall, the Rev. Dr. De Vries presiding. The Church in China is making splendid progress. It is called the Chinese Holy Catholic Church and has now eleven Bishops and will soon have a Chinese Bishop. The Chinese are more and more being given positions of responsibility. The Chinese are pleading for more money to carry the Catholic Church and Gospel where it has not yet been proclaimed.

A BEAUTIFUL memorial was dedicated at the early Eucharist on Christmas morning in Emmanuel Church, Anacostia, D. C., by the rector, the Rev. William Oscar Roome, Jr., to Nathaniel C. Roberts, infant son of Mr. and Mrs. Charles F. Roberts. It represents our Saviour as the Shepherd with a lamb in His arms, and sheep following.

CANADA

Notes of the Dioceses

Diocese of Algoma

ARCHBISHOP THORNLOE was present at the Christmas gathering of Indians, held at the Shingwauk and Wawanosh Homes, Sault Ste. Marie. The Archbishop strongly commended the work which is being done by the Rev. B. P. Fuller and his wife, who are in charge.

Diocese of Columbia

THE RESIDENCE of the Bishop of Columbia, in Victoria, suffered some damage from fire, January 3rd. It was being renovated for the occupation of Bishop Scriven, and some fires which the workmen had made were the cause of the outbreak.

Diocese of Edmonton

THE DIOCESAN Synod is to meet in February.—A CHANCEL and choir have been added to St. Mary's Church, Edmonton.—CHOIR Pews have been installed in St. Peter's Church, given by the Junior Woman's Auxiliary.

Diocese of Huron

A SET of choir chairs and a Bishop's chair have been presented to St. John's Church, Port Stanley.—MUCH SYMPATHY is

felt for Mrs. Becher of Thornwood, London, in the death of her second son, Major Becher, medical officer of the Thirty-third Battalion. The funeral service was held in St. Paul's, London. Bishop Williams and a large number of the clergy took part in the service. The funeral cortege from the Cathedral to the grave was nearly a mile long, over one hundred officers forming the escort. A brother of Major Becher, Colonel Becher, was killed in battle at Givenchy, France, last year.

THE BELLS in Grace Church, Brantford, given by Lieutenant-Colonel Leonard in memory of his parents, were dedicated by the Bishop on the 9th.—THE NEW rector of Trinity Church, Galt, in succession to the late Canon Ridley, is the Rev. W. H. Snelgrove. He has been rector of the Church of the Ascension, Windsor, for the last ten years. He will be able to begin work in his new parish in the middle of March.

Diocese of Montreal

THE DIOCESAN synod will meet in Montreal, February 8th. There will be the usual service with Holy Communion in Christ Church Cathedral in the morning. The preacher will be the Rev. A. H. Moore, rector of St. John's, P. Q.—THE PROCEEDS of the sale of work of the Guild of St. Anne in connection with the parish of St. John the Evangelist, Montreal, was given this year to providing comforts for returning wounded Canadian soldiers. This is a new departure, the custom for many years having been to devote the proceeds of this sale to beautifying the church. A large sum was realized. The rector, the Rev. Arthur French, was much pleased this year at the large attendance at the general Communion class two nights before Christmas. This class has been held for some years at St. John's before the greater festivals, of Christmas, Easter, and Whitsuntide.—BISHOP FARTHING preached in Verdun Asylum to the inmates, January 9th. THE NEW rector of Three Rivers, the Rev. G. H. A. Murray, was inducted to his parish January 9th.

Diocese of Moosonee

THE PREACHER at the ordination service in St. Matthew's Church, Timmins, was Bishop Anderson. The Rev. J. D. Paterson was ordered priest. He has been appointed rector of St. Matthew's, which is the second self-supporting parish in the diocese, and has a fine church building and parsonage.

Diocese of Niagara

CANON SUTHERLAND was the preacher at the ordination service in Christ Church Cathedral, Hamilton, when Bishop Clark advanced two candidates to the priesthood.

Diocese of Ontario

THE ADDRESS at the civic service of intercession in the city hall, Kingston, on the 2nd, was given by Bishop Bidwell.—BISHOP MILLS is spending the winter in England in order to be near his son, who is in the army.

Diocese of Quebec

THE SUBJECT which was brought up in a recent pastoral letter of Bishop Williams and read in all the churches of the diocese, as to holding missions in as many parishes as possible during Lent, has been much discussed. The Bishop said that he had been led to recommend these special services during the progress of a retreat held in Ottawa for the Bishops. He felt sure that the time was now opportune for a great spiritual awakening in the Church and though it was usual to prepare for a mission for an entire year, yet at this critical time he believed the coming three months might be used with profit. Much keenness is shown about the matter and numbers have an earnest desire to help by all means in their power this diocesan crusade in connection with the spiritual call

of the war.—ALL THE Junior branches of the Woman's Auxiliary in the city of Quebec were entertained by the Cathedral branch January 4th. Every child brought a gift to be sent to the Dynevor mission.

ONE OF the two Canadian chaplains mentioned by Sir John French for distinguished service at the front is the Rev. Canon Scott, rector of St. Matthew's Church, Quebec.

Diocese of Rupertsland

BEFORE THE New Year, the Primate, Archbishop Matheson, had suggested in his pastoral to the clergy that all churches and Cathedrals throughout Canada should be warmed and opened for private prayer on the days in the beginning of the year when special intercessory services were to be offered.

RETREATS for the clergy of the diocese are being arranged in preparation for the holding of special mission services for the

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revival of spiritual life in every parish in the diocese during Lent. One group of clergy will meet in Winnipeg on February 8th, and the second in Brandon, February 15th. Both retreats will be conducted by Bishop Doull of Kootenay.—**EMMANUEL CHURCH**, East Elmwood, was opened for use just after the new year.—**WHEN THE** roll of honor was unveiled in St. Matthew's Church, Winnipeg, the names of thirteen members of the congregation who have been killed in battle were shown. When the names were read out the "Last Post" was sounded by buglers stationed in the gallery.—**THE TOTAL** of missionary offerings for 1915 is not quite equal to the previous year, in the diocese. Several of the city parishes in Winnipeg have fallen off to some extent, but, considering the times, the report is encouraging.

Diocese of Saskatchewan

THE ENLARGED church at Manville was opened and dedicated by Archdeacon Dewdney lately. The building has been reseated and much improved.—**THE NEW** church at Royal has been dedicated by the Bishop. There was a long time of waiting before the funds could be raised, but now the church is practically free from debt.

IT HAS been decided to hold as nearly as possible a simultaneous mission throughout the diocese, beginning about February 20th, in order that the special Lenten services may continue, and extend the services of the mission. Quiet days will be held for the clergy and lay readers in preparation for the mission. The whole of the first week of the new year was observed as a week of prayer. Bishop Newnham personally conducted the first of the ruridecanal devotional days.

Diocese of Toronto

AT A SPECIAL service in St. Alban's Cathedral, Toronto, January 2nd, two clergy stalls were dedicated by the Bishop. One was given in memory of Captain Ingles, son of Archdeacon Ingles, chaplain of the Queen's Own Rifles, and the other commemorates the wife of Canon Morley.

THE PREACHER at the corporate Communion service for the diocesan branch of the Woman's Auxiliary, in St. Stephen's Church, Toronto, was Bishop White of Honan, China. At the business meeting, Miss Robins gave an interesting account of starting a school for girls at Honan, three years ago, which now has fifty-five girls in the school and many more waiting till there is room.—**ARCHDEACON DAVIDSON** of Guelph gave an illustrated lecture on Paris, in St. Luke's parish house on the 11th.—**A MEN'S CLUB** has been formed in St. Clement's, North Toronto, since the new year.

Diocese of New Westminster

THE SUNDAY SCHOOL of St. Mark's, Kitsilano, has grown so fast during the past year that it is now the largest Anglican Sunday school in British Columbia. The teachers and officers number forty.

Educational

AT THE semi-annual meeting of the trustees of Hobart College held in New York, January 19th, President Lyman P. Powell, who has been ill since New Year's Day, was granted a leave of absence from his official duties at the college until July 1st next, with an understanding that the leave may be extended at the desire of the president. Dean M. P. Durfee was appointed acting president of the college. From William Proctor, one of the trustees residing in New York City, the board received the gift of \$1,500 for certain improvements in the library.

The Magazines

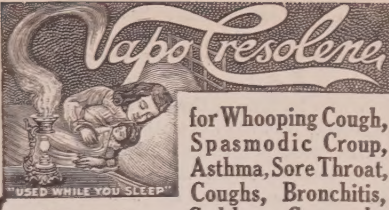
IN AN INTERESTING sketch of "Germany from an Internment Camp" in the *Nineteenth Century*, Mr. Francis Gribble endeavors to give an idea of the present state of mind of the average civilian in Germany. "The bright hopes which he cherished at the beginning have been killed by repeated disappointment; he has been told so often that all was over except the shouting, and has so often found that it was not. . . . He believes the sole obstacle to the attainment of an honorable peace lies in the exaggerated pretensions of the Chauvinist party and the prohibition of the discussion of war objects and peace conditions in the press. The atrocities do not weight with him, one way or the other. They might if he knew the truth about them; but he does not know it, for his newspapers continually deceive him. There is acute anxiety about the future welfare of the wounded; I was told that there are ten thousand blind soldiers in Berlin alone. Finally, there is, among the thoughtful, a good deal of financial anxiety." Mr. J. Ellis Barker, writing in the same magazine, deplores England's industrial decline since about 1845. This he thinks was because England had then become industrially supreme and very wealthy and began to take its ease just at the time when necessity compelled Americans and Germans to special effort. American labor is about three times as efficient as British labor. British transport by railway is lamentably behindhand and inefficient, freights in America being lower than the British though wages are three times as high. On an agricultural area which is only sixty per cent. larger, Germany produces approximately three times as much food of every kind as does England. England's total capital is reckoned at twelve billion pounds, and it is expending on the war two billion pounds a year. Mr. Barker sees danger ahead which can only be averted by thoroughgoing reform, especially by taking the government of the country out of the hands of vote-catching politicians and putting it into the hands of business men who will regard only the country's interests.

"TIPPING"

TRAVELERS in Europe usually complain of the well-nigh universal custom of "tipping." At all times an annoyance, it grows to be a serious burden and a menace to one's peace of mind. After having paid in full for all that has been received, the average human being fails to see why he should pay something more. The practice of giving these gratuities is probably on the increase, and in some instances has become an established custom, yet all agree that tipping is undesirable and often harmful.

Why then is it continued? Two reasons only can excuse it. First, that there are certain persons engaged in rendering service who would not receive proper recompense except in this way. Those who employ them do not properly pay them, but expect their patrons to do so. This is a pernicious financial situation. The second reason is no doubt a desire to conform to prevailing custom and do the good-natured thing. One does not like to be thought inconsiderate, ill-bred, or stingy. This, of course, means that the money is not given because one wishes to give. It is not really an expression of appreciation, but only a more or less compulsory act. From every point of view it is bad morals, and it ought not to be good manners. Of course, the greatest harm is done to the recipient, who so easily acquires an attitude of subservience and is constantly indulging in a sort of gamble on chances.

If tipping is ever to be abolished one must begin somewhere. Why not in the Church?



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Many other good things have begun there. But what, you ask, has "tipping" to do with the Church? Our vein of thought is suggested by a statement of Mr. George Innes, one of the leaders in the Laymen's Missionary Movement, who says that there was a time in his life when he gave to missions just as he did to the porter on the sleeping-car or the waiter in the hotel. He was merely "tipping." When he rode on his Pullman car or spent a night at a first-class hotel he realized that it was not respectable to fail to give a gratuity, notwithstanding the fact that he had already met in full every legal and moral obligation. For many years Mr. Innes gave regularly to the support of the local church of which he was a member, and thought he had thus discharged every obligation due to his Lord and Master. But he knew that there were other enterprises—parasites upon the body ecclesiastical, hangers-on in the outskirts of Church life, dependent for their existence upon some one's casual bounty. Therefore he was willing to go a little further, and give an extra trifle for the extension of the Kingdom. It was a gratuity, of course; but to do so was respectable, and probably the help was necessary. In company with other members of the Church he felt no sense of obligation and recognized no responsibility of stewardship. "Rather than be considered selfish and penurious," he says, "I tossed my Master a coin or a bill in much the same spirit that I gave a quarter to the boy who cleaned my shoes or the waiter who supplied my table."

Religious life, for Mr. Innes, was transformed when, with the coming of the Laymen's Missionary Movement, he understood the Christian point of view, and was prepared to say with William Carey, the cobbler-missionary to India, "My business is to extend the Kingdom of God, but I make shoes to pay expenses."

Have any of you been "tipping," instead of giving for missions?—*The Spirit of Missions*.

WHERE JESUS WALKED

Slowly the warming sunbeams fall
Across the quiet way;
The far-off beat of passing feet
Fills all the fading day.
A thrill of war is in the air,
And far away a gun
Speaks shrilly through the evening calm,
And lo! some life is done.

And yet, where blood and smoke and flames
Curl up to meet the sky,
The Saviour walked long years ago.
Where armies fight and fly,
He told men how to live their lives,
And how, in time, to die.

Perhaps, beneath some crumbled arch,
He laid His gentle hand
On one whose life was torn with strife,
And said: "I understand!"
Perhaps, where streets are scarred with shot,
And noises born of hell
Shriek from afar, the shattered stones
Of Jesus' love could tell.

* * * *

Where dying men gasp out their lives,
Where ruffled banners sway;
Where blood lies on the dusty road,
Where hate is fierce to-day—
Perhaps some flower, blooming, shows
Where Jesus knelt to pray.

—MARGARET E. SANGSTER, JR., in the *Christian Herald*.

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